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How to build up your church
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HOW TO
BUILD UP YOUR
CHURCH SCHOOL

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How to Build Up Your Church School

Weldon Crossland



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HOW TO BUILD UP YOUR CHURCH SCHOOL

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INTRODUCTION

By RALPH W. SOCKMAN

TRUE is the statement, "Education is guidance, and he who does not know where he is going is not a guide." This book is written by a tested and trusted guide. In fact, among all the ministers of my acquaintance, I know of no one who maps his goals and programs with such precision and foresight as does Weldon Crossland.

When you read these pages, you may be assured that you are not being given theories spun from behind a desk, but rather plans which have been worked by a pastor who is also an educator. Dr. Crossland's training in both American and English universities has made him conversant with the best educational methods, and he has developed them in his great church.

The nine chapters offer an excellent guide to both small and large churches in the building of their church schools. Ministers, superintendents, and teachers will find in this book fresh outlooks on the functional approach to the church school and new insights into methods of Christian education.

PREFACE

THIS is a handbook of practical, successful plans for building up the church school. Its scope has been deliberately limited to those principles and methods which have produced the best results in hundreds of strong city, town, and country church schools of varying sizes and of many denominations. Its form is compact, concise, and intensely practical.

It is written for the minister, the superintendent, and the other lay leaders of the average church school, whether urban or rural, in terms of the problems and opportunities they face in their important Christian educational task. Those responsible for any church school of any size anywhere can improve its teaching, enrich its curriculum, and greatly increase its attendance and membership by adapting to their own situation these workable plans which others have found successful.

The phrase "church school" in this book refers to the total educational program of a local church, in accordance with the usage that has grown up in recent years among many denominations. It includes the "Sunday school"—the classroom work on Sunday mornings—and also evening and weekday activities under the same leadership. Although the Sunday school is by far the largest—and in many churches the only—educational activity, the term "church school" has been used here, except when the Sunday classroom work is meant, in order to make

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clear that the methods described are successful throughout the church's educational program.

My debt to the boards of education of many communions, to the International Council of Religious Education, and to hundreds of large and small church schools is great. It is especially so to Dr. John Q. Schisler and his able associates Dr. Nathaniel F. Forsyth, Dr. Walter Towner, and Miss Mary Skinner, of the Board of Education of The Methodist Church, as well as to my co-workers in Asbury-First Methodist Church, Rochester, New York, Dr. F. LaMont Henninger, executive minister, and Miss Grayce Colvin, director of Christian education.

WELDON CROSSLAND

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How to State the Aims of Your Church School

BASIC PRINCIPLES

1. A strong, growing church school is indispensable to any adequate program of Christian education.
2. The church school is a school of Christian living for the entire family, where growing persons of all ages learn to share in the creative purposes of God and his Kingdom through study, worship, sharing, fellowship, and service.
3. A Christian philosophy of life must be founded on the teachings and life of Jesus Christ and on a knowledge of the Bible and of the noblest characters in religious history.
4. Christian habits such as prayer, faith, church attendance, stewardship, and service must be formed to undergird and to express Christian character.
5. Those outside the Christian fellowship must be sought and brought into the church school.
6. The dedication of one's life to Jesus Christ and the decision to become a faithful member of the church are among the natural and important results of the continuing Christian educational process.
7. A long-range plan of goals for improvement and expansion should be worked out and adopted by every church school.

Laymen and ministers of all denominations today place a higher value on Christian education through the church school than ever before. Increasingly they are relying on

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it in such vital matters as the development of Christian character, instruction in Christian truth, and guidance in daily Christlike living. They firmly believe that it can and should become the chief educational factor in the religious future of the church, the nation, and the world.

Having seen what the dictators of Germany, Italy, Japan, and Russia can do through education to a single generation of youth, religious leaders are determined to improve and to expand the church school as a school of Christian living far beyond even its present broad scope and excellence. Through Christlike personalities they plan to build a Christian world where war, racial hatred, fear, and greed will be unknown.

“Nothing my church could possibly do for me could equal the service the church school has rendered my three children in forming their Christian habits and convictions, in the unfolding of their Christian outlook on life and in giving them a fine circle of wholesome Christian friends,” said a cultured Christian woman who is a prominent leader in community affairs.

“I’m making the church school my priority No. 1 in its claim on my time and money,” asserted the owner of a large manufacturing plant who serves as superintendent of a growing church school.

“I once thought that my Sunday sermon was by far the most important event in the church week,” said an able preacher who serves a large church. “I still think it highly important, but I am now convinced that our church school runs it a close second. I now give each week half as much of my time to co-operating in the church school program as I give to my sermons.”

These Christian leaders, whose growing number is legion, are investing their time, talents, and resources in a prime Kingdom enterprise that will pay handsome dividends across the years. Scores of their most successful plans and programs for building up their church schools are found in these pages. They are easily adapted to church schools of any size in any community. For such as do so, the golden age of achievement and usefulness lies immediately ahead.

List the objectives of Christian education, that they may first of all be clearly understood. More than one hundred teachers, superintendents, and ministers have stated these aims as they see them somewhat as follows:

- To develop Christlike personalities, whose time, talents, and means are dedicated to Christ for the service of man.
- To teach people about God and Christ.
- To get people to accept Jesus Christ as their Saviour and to join the church.
- To form Christian character and to provide Christian fellowship.
- To teach the Bible and to apply its principles to daily living.
- To cultivate the consciousness of the presence of God as a personal friend and guide in daily living.
- To teach Christian beliefs, techniques, and life patterns to growing persons, that they may be adequate to whatever life brings.
- To discover and develop a Christian philosophy of life.
- To help make the community Christian.
- To love and serve mankind in the spirit of Christ.
- To learn how to live the Christian life.
- To teach children and adults the fundamental Christian beliefs.

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To set the highest moral standards in personal and social life.
To provide religious instruction for all ages.

A fine summary of the chief objectives of Christian education is the one issued by the International Council of Religious Education, representing most of the Christian churches of the world:

1. Christian education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.
2. Christian education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Saviour and Lord, loyalty to him and his cause, and will manifest itself in daily life and conduct.
3. Christian education seeks to foster in growing persons a progressive and continuous development of Christlike character.
4. Christian education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.
5. Christian education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians—the Church.
6. Christian education seeks to develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in and contribute constructively to the life of this primary social group.
7. Christian education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability

to see in it God's purpose and plan; a life philosophy built on this interpretation.

8. Christian education seeks to effect in growing persons the assimilation of the best religious experience of the race, preeminently that recorded in the Bible, as effective guidance to present experience.

The importance of the church school in achieving these objectives is obvious. The church school stands at the center of the educational life of the local church. Because it serves all ages, the teaching opportunities before it exceed in number and richness those of any other organization. No group is so well suited to play the major role in the church-wide program of education as the church moves forward toward the goals of Christian training.

Some church schools are pitifully inadequate, in part because they have no clearly defined purposes. They aim at nothing in particular and hit it every time. They only scratch the surface of life with the ancient plow of custom. One minister, whose predecessor had left a dwindling and dispirited church school, called his teachers and officers together with the board of education to face the goals set by the International Council. They discussed those they considered most important. They adopted ways and means for applying these to their own school. The minister announced and explained these to the congregation the next Sunday morning and had them duplicated so that everyone in the church might be informed. These became the motivating aims of the church-wide educational program. They lifted the morale and gave a sense of high mission to the leadership of the entire

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church school. The church school can and ought to be American Protestantism's chief training camp for creative Christian personalities.

Study the major trends in church-school planning. Anyone who is even dimly aware of recent advances in Christian education knows that the church school will occupy an increasingly strategic place in the greater church of tomorrow. Among the more important and promising present trends are these:

1. Toward long-range planning by the local church for better Christian education.
2. Toward stressing the family as a Christian educational unit, all members finding a place in the church school, without sacrificing the graded principle.
3. Toward cultivating churchmanship by exalting the church and by sharing in its total program.
4. Toward trained teachers who continuously prepare themselves for their task.
5. Toward home-church school co-operation, with parents and teachers planning together.
6. Toward the formation of mixed young adult groups, who compose the pre-family or family age group.
7. Toward adult Christian education, to which the adult education movement in America has given such promise.
8. Toward organization of married couples' classes, where the friendship and social life of husbands and wives may be enjoyed together.
9. Toward coeducational classes throughout the church school.

10. Toward providing an adequate budget for the program and equipment of the church school.
11. Toward audio-visual educational aids, such as sound motion pictures, which enter the eye-gate as well as the ear-gate with color, action, and meaning.
12. Toward the wider use of the best educational techniques in creative handwork, music, and drama.
13. Toward a more intelligent and personal use of the Bible.
14. Toward the "expanded session" for the children's departments.
15. Toward weekday religious instruction.
16. Toward Christian summer camps for study and fellowship.
17. Toward securing a director of Christian education for each church, on a voluntary, part-time, or full-time basis.
18. Toward a larger, broader conception of the church school as embracing other religious educational groups beside the Sunday school.

Analyze your own church school to discover its strength and weakness. Frank, honest answers to the following twelve questions by the board of education and the church school teachers and officers will reveal areas of excellence as well as fields that have not yet been cultivated.

1. What is our present average attendance at church school? What should it be for a church like ours? What is the "capacity" attendance we could care for in our school?

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2. Which are the strong, growing classes? What are the reasons for their success?
3. Which are the weaker classes? Are they so because of a lack of program?
4. Do the teachers adequately prepare their lessons, and are they continuing their leadership training?
5. Are the worship programs carefully planned? How can they be improved?
6. What is the amount of the church school budget? How much more is needed to help us do a much more excellent educational work?
7. Are the best educational aids, such as religious pictures, colored slides, and motion pictures being used?
8. Is our record system adequate, and are the records well kept?
9. Are the absentees promptly followed up? Are efforts being made continuously to interest and enlist new members?
10. Is the social-fellowship-friendship life of the classes and departments all it should be?
11. Is our church school sharing generously with others through missionary giving and community service?
12. Is our whole church, especially the parents of the children and young people, aware of the program and service rendered by the church school?

Hundreds of church schools, after an objective study of their program, have made a start in evaluating their effectiveness by inviting a religious educational expert to spend a Sunday morning visiting and studying their school. At the dinner round table conference immediately following, members of the board of education,

the church school faculty, and parents have seen their school through the trained and experienced eye of an authority, who has answered their questions, helped solve their problems, and inspired them to deeper devotion to their great task.

As a part of your analysis choose a "rating scale" of reasonable standards by which to measure the excellence of your school. A set of standards possesses genuine value both as a yardstick of success and as a challenge to finer achievement. Every school should have "something to measure up to." For example, "The Achievement Chart for Baptist Sunday Schools" of the Northern Baptist Convention lists ten criteria of the successful church school which "reaches, teaches, wins, lifts, and trains" those whom it serves, as follows:

1. **A CHURCH School:** The Sunday school shall be related organically to the church through a committee or board created by the church which shall be responsible for planning and directing the total teaching program of the church. This board shall make regular reports to the church.
2. **A BIBLE School:** The Bible shall be basic in all the teaching of the school, and Bibles shall be used in every department and class.
3. **A BAPTIST School:** The distinctive principles and the world-wide ministry of Northern Baptists shall be taught through the use of Northern Baptist teaching materials in every department.
4. **An EVANGELISTIC School:** The spirit of evangelism shall motivate the teaching of the school. The school shall (1) carry through a definite plan for winning each

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pupil to Christ; and (2) co-operate with the pastor in providing special training for discipleship and church membership.

5. **A MISSIONARY School:** The school shall co-operate with the missionary, educational, and benevolent program of Northern Baptists; and at least four denominational causes shall be presented to the school annually.
6. **A GROWING School:** The school shall increase the number of those in attendance by at least 5 per cent for the year.
7. **A GRADED School:** The school shall be graded according to the age groups described below, and pupils shall be taught in one or more separate classes for each age group, to the extent that physical equipment and enrollment permit. The school shall maintain a Standard Home Department. The Northern Baptist standard for grading the Sunday church school is: Nursery (including cradle roll), birth through 3; Beginner, 4-5; Primary, 6-8; Junior, 9-11; Junior High (Intermediate), 12-14; Senior, 15-17; Young People, 18-24; Young Adult, 25-36 (approximately); Adult, 37 and up.
8. **A PLANNED School:** The school shall plan its total program through at least nine workers' conferences held during the year, and attended by not less than 60 per cent of the teachers and officers.
9. **A LEADER-TRAINED School:** The school shall hold or participate in at least one standard leadership training class or school, and at least 25 per cent of the school's teachers and officers shall have earned, through any recognized method, one or more standard leadership training credits during the year.
10. **A CHURCH-GOING School:** At least 75 per cent of those in attendance upon the church school and above the Pri-

mary Department shall attend the morning worship service of the church.

The Methodist Board of Education publishes a much more elaborate "Rating Scale," which admirably helps the leaders of any school to visualize their unlimited opportunities.

One can get a better picture of one's church school by finding out what public education has to offer. Since the church school is an educational institution guiding growing personalities into abundant living, it should be able to learn something of real value from the chief educational institution of the community, the public school. Here trained teachers use tested techniques, well-written textbooks, and good equipment as keys to open the doors of knowledge and experience to youthful minds. The teachers of the kindergarten department of a certain church school visited the best kindergarten in the public school system one entire afternoon. They came away with a number of new ideas and also with a feeling of pride that their own equipment was in nearly every regard the equal of that they saw in the public school.

One of the most rewarding studies any church school can make is one dealing with the neglected fields of service within and without the school. Among the groups all too often overlooked or ignored by both churches and church schools are these:

1. Newcomers in the community.
2. Girls and boys not in any church school, of whom there are about 20,000,000 in the United States.
3. Migrants, whose seasonal occupation often requires them to move from place to place.

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4. Racial or national groups.
5. New settlements or communities that cluster about the large cities.
6. Tenant farmers and farm laborers.
7. Hospital nurses and other workers.
8. Young people who have lost touch with the church.
9. Landladies and maids, whose duties often prevent attendance at church services.
10. Young married couples.
11. College students.
12. The aged and infirm in private homes and in public institutions.

A Congregational minister in New Hampshire noted the complete absence of young married couples in the services and life of his church. He studied this age group carefully and, after tentatively selecting two gifted couples as possible leaders, invited five young couples to his home to discuss the organization of a young married people's class. Their pooled opinions kindled their enthusiasm, with the result that today there are 37 young couples in that class, the strongest in the school.

Find out how many children and young people there are in the community by consulting the census figures at the town or county court house. Compare this total with the number in all the church school and youth groups of the churches of the community. Lay out a plan of campaign to interest and enroll those not in some other church school.

Plan and publicize a two-year program of goals for a better, larger church school. A planned program is indis-

pensable to the proper improvement and growth of any church school, large or small, rural or urban. It directs and unifies the efforts of the faculty and heightens the morale of the entire school. The following suggested two-year-program, which is a composite of the goals of many church schools, may be easily adapted to church schools of all sizes simply by selecting those objectives that are appropriate:

GOALS FOR THE FIRST YEAR

1. Improved teaching by the best teachers available.
2. An interesting workers' conference every month.
3. A generous missionary offering every month.
4. An attendance movement early in the autumn, with a goal of 25 per cent increase for the year.
5. A membership crusade, with a goal of a 20 per cent increase in enrollment.
6. The beginning of a library of leadership training books.
7. A worship center for each department in which one is desirable.
8. Full observance of Religious Education Week.
9. A leadership training class for present and prospective teachers.
10. Publicity for the congregation and community.

GOALS FOR THE SECOND YEAR

1. An improved system of permanent records.
2. A friendly house-to-house survey of the community.
3. A continued attendance movement with a goal of 25 per cent increase over the previous year.
4. A membership crusade with a goal of a 20 per cent increase in enrollment over the previous year.

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5. Complete co-operation with the church-wide evangelism effort to win new converts and church members.
6. The frequent use of audio-visual aids, the memorization of great hymns and portions of the Bible, and a service project for every class and department.
7. An associate teacher for every class.
8. A church school expert to visit the church school and present his criticisms and suggestions.
9. More leadership training through training classes and additional leadership books.
10. New classes to be organized as needed.
11. A financial pledge to the church by every church school member.
12. Continuous favorable publicity about the program and activities of the church school.

These goals must be made known to your church, your church school, and your community. The average church member is abysmally uninformed concerning the service rendered by the church school, and the fault lies at the door of the minister and the church school faculty. They have often hid their educational light under a bushel instead of placing it on the candlestick of publicity that it may give religious light to all in the church and community.

Let the minister use his unparalleled opportunity in commanding the church school to the congregation. Announce its progress as goal after goal is attained. "Sell" Christian education as a necessity to Christians of all ages. Publicize the growing work of the school. Stress the value of religious and moral instruction in character building.

Include in the weekly bulletin any news items such as the activities of the classes, the names of any newly elected officers, the "hymn of the month" which the children are memorizing, comparative attendance records, decisions of the board of education, the names of new members of the school, the amount of the missionary offerings, the service projects of the classes, the social affairs of the school, and any new equipment or leadership training books. A number of larger churches duplicate a four-page news sheet called "The Church School Crusader."

Local newspapers are eager for well-written news articles of coming church school events, especially if the names of those participating are listed.

Any church school anywhere that plans its work and works its plan will grow and prosper.

QUESTIONS ABOUT YOUR OWN CHURCH SCHOOL

1. What are the most important services our church school renders?
2. In what respects is our church school strong, and in what respects is it weak?
3. Have the trends in attendance and membership been up or down during the past three years?
4. What is the "capacity" attendance which our space and equipment will care for?
5. What are some of the chief objectives of our school?
6. Should we adopt a two-year plan of improvement and expansion?
7. Who should serve on the two-year planning committee?
8. What improvements and plans should be suggested to them?

How to Organize Your Church School

BASIC PRINCIPLES

1. The church school must improve its organization, personnel, and teaching materials in order that the results of the movement to increase its attendance and membership may be permanent.
2. The proper organization of the church school, suited to the church and community, will greatly increase its size, quality, and service.
3. The local church board of education, in co-operation with the officers and teachers of the church school, should determine the general policy and program of the church school.
4. The building of a greater church school is a co-operative enterprise in which both laymen and minister must share.
5. The church-school superintendent, the minister, and the director of Christian education are the key persons in planning and leadership.
6. The best qualified person available should be secured for each position, with the duties of that position clearly defined and understood.

What good roads are to the automobile or the smooth roadbed is to the high-speed train, proper organization is to the church school. With it leaders make progress

steadily toward desired goals. Without it any school will remain in second or low speed. Much organization is inadequate and often of the wrong kind. The best possible organization for any school is that recommended by its own denominational board of education.

Create a board of education to plan the broad strategy of the total program of education for the whole church. This important board, whether appointed by the minister or elected by the congregation, should include some of the strongest leaders of the church, who, in education, judgment, and influence rank in the upper 10 per cent of the membership. The following list of some of the important duties of the board of education clearly indicates that a church cannot render a worthy religious educational service without one:

To be responsible for the entire educational program of the church.

To co-ordinate and guide the educational policies of the several church organizations.

To determine the general program of the church school in consultation with the superintendent and other leaders of the school.

To evaluate the curriculum and to suggest improvements.

To select and enlist the teachers of the church school in co-operation with the superintendent and the minister.

To set attendance and membership goals for the church school.

To suggest and purchase needed educational equipment.

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To choose a permanent record system for church-school members and prospects.

To select the leadership training books and pamphlets for the church-school library.

To counsel with youth and other groups about improving their programs.

To study the community for the purpose of outlining plans for service to it.

To supervise the work of the director of Christian education.

With the co-operation of the teachers and officers of the church school, the board of education relates the work of the school to the total educational program of the church. To a greater or less degree each group in the church has an educational ministry to its members. The minister through his sermon, the public service through its worship, the women's guild through its missionary and community program, the church-school class through its curriculum, and the youth groups in their discussion all serve the worthy cause of Christian education. They should be integrated in such a way that they may supplement rather than duplicate or conflict with one another.

Make the church school a primary pastoral responsibility. "I awakened one morning to the fact that I was giving fifteen hours a week to my sermon and fifteen minutes a week to the church school," confessed one minister. "I now set aside six hours every week for my church school and youth groups. There is now a new morale, a larger attendance, and a vastly improved program for our school. My congregation appreciates my increased interest in their school almost as much as they do my sermons."

Better than anyone in the congregation, the minister, through his training in the seminary and his experience in former churches, can help in building up the church school. He is better acquainted with the members of the congregation, especially with the talents of the newer members. He can assist the superintendent and board of education in enlisting certain prospective teachers, whom he perhaps can best persuade. He receives the latest literature from the denominational board of education and has a larger opportunity of becoming familiar with the best plans and methods. Let him, however, beware of by-passing the church board of education or of usurping powers and duties of the superintendent. He is the expert counselor, guide, and friend of all church-school leaders. He multiplies his usefulness as he helps train and inspire lay leaders in their responsibilities as part of a permanent organization.

In those rare instances where the minister neglects or fails in his duty to the church school, the chairman of the board of education and the superintendent have the right and the obligation to remind him of his oversight. One tactful superintendent, with fine diplomacy and effectiveness, said to his minister: "We parents are deeply concerned about the religious education of our children. They need better training than they are getting at present through the church school. As superintendent I deeply feel the need of your advice and closer co-operation with me in this great work. You are trained in this work and I am not. You are an expert in it compared with the rest of us. You can be of immense help and inspiration to all of us officers and teachers. I'd like to come to your home

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some evening to talk with you about the weaknesses and opportunities of our church school. Then, at the next meeting of the board of education or workers' conference, we could together offer some suggestions for the better Christian training of our children and young people." And they did!

Chart your church-school organization. So that they might visualize the officers, classes, and personnel of their church school, a superintendent and minister one evening laid out on a large piece of cardboard first the positions of all officers, assistants, and teachers, department by department, and then added the names of those serving in them. They were amazed to find that eleven positions were either unfilled or temporarily cared for, including three teaching positions, and eight general or departmental offices. They saw clearly also that their young people's department was the weakest in the school, while the age area of younger married couples was completely neglected. When shown to the workers' conference the chart helped bring about remedial action.

The small church school, with about 50 or 75 in attendance, will probably need the following five groups:

Nursery-kindergarten group (2 to 5 years)

Primary-junior children (6 to 11 years)

High school-young people's group (12 to 23 years, subdivided if possible)

Young adult group

Adult class

The medium-size church school, with 150 to 200 in average attendance, will group its membership according

to the generally accepted departmental divisions, with such additional classes as the numbers of any department may require:

- Nursery home or cradle roll (through 2 years)
- Nursery (3 and 4 years)
- Kindergarten (5 years)
- Primary (6 to 8 years)
- Junior (9 to 11 years)
- Intermediate or junior high (12 to 14 years)
- Senior high (15 to 17 years)
- Young people's class (18 to 23 years)
- Young adult class (24 to 35 years)
- Adult classes, especially elderly adults, grouped according to age, needs, and interests

The large church school, with over 300 average attendance, should have in addition to the nursery and kindergarten departments at least one class for each of the twelve years covered by the public school.

The organization needs of any church school should always be determined by the local board of education in co-operation with the workers' conference.

Duties of the officers should be clearly defined so that each elected official may be fully informed concerning the service expected of him by the board of education and the church school. All too often the chosen leader, while eager and willing to serve, flounders about in an ineffective and unsatisfactory manner because he does not see his responsibilities clearly.

A "job analysis," such as most up-to-date business concerns now provide, should be made for each position by the board of education. Such an outline of the major

duties would not only "fit the man to the job" but would also assist the board of education in choosing the person who possesses the proper qualifications for the place. Among the chief duties of officers of the church school, all of whom work closely with the board of education in carrying out its plans and policies, are these:

The superintendent will—

1. Act as the recognized leader and spokesman of the church school.
2. Preside at the workers' conference.
3. Supervise the school while in session.
4. Lead in carrying out the plans of the board of education.
5. Co-operate with the board of education in enlisting the best possible teachers and officers.
6. Counsel with officers and teachers concerning their work and that of the school.
7. Give aggressive leadership to all church-school projects.
8. Help plan and launch the attendance-membership crusades.

The associate superintendent will—

1. Represent the superintendent in his absence.
2. Accept the responsibility for any area of work assigned to him by the superintendent.
3. Assist in attendance and membership promotion.
4. Familiarize himself with the program, activities, and personnel of the church school.
5. Prepare himself for the time when he may become superintendent.

The departmental superintendent will—

1. Give the best possible leadership to the department in all its interests and activities.
2. Carefully plan and supervise the worship period.
3. Counsel with his teachers and officers in all departmental problems.
4. Assist in the selection of departmental teachers, associate teachers, and officers.
5. Encourage parent-home-school co-operation and understanding.
6. Enrich the program and curriculum.
7. Know the children and parents of the department and help meet their needs.

The general secretary will—

1. Keep all attendance and membership records.
2. Record the minutes of the workers' conference.
3. Install the best available system of records.
4. Provide permanent attendance record books for each class.
5. Keep names and addresses up to date.
6. Send reports to parents where report cards are used in co-operation with the teachers.
7. Care for the duties of the secretary of supplies and the secretaries of attendance and membership in the very small school.

The secretary of supplies will—

1. Place standing orders with the denominational publishing house for lesson materials and supplies as directed.
2. See that each class is provided with lesson materials before the class opens each Sunday.

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3. Circulate pamphlets and booklets on Christian education.
4. Act as librarian of the leadership training library.
5. Store and care for all lesson materials when not in use.

The secretary of attendance and membership will—

1. Study and report on attendance and membership records.
2. Give the names of absentees to the teachers of each class.
3. Provide absentee reminder cards for each teacher.
4. Report to the minister the names of any who are ill or who should be called on.
5. Co-operate in the attendance-membership crusades.
6. Encourage the introduction of all new members.
7. Assign to the proper class the names of all prospective members.
8. Make a “prospect list” or “responsibility roll” for each class and department.

The treasurer will—

1. Promote Christian stewardship throughout the church school.
2. Encourage regular giving.
3. Conduct the every member financial canvass in the church school in co-operation with the annual campaign for funds for the church.
4. See that all who pledge receive packages of contribution envelopes.
5. Keep an accurate record of payments on pledges.
6. Count and bank all money received.

7. Stimulate giving to Rally Day, Christmas, Easter, and other special offerings.

8. Arrange for the collection of class and departmental offerings in such a way that the work of the class or department will never be disturbed.

9. Report all money received to the board of education and to the workers' conference.

The superintendent of missionary education will—

1. Plan missionary education for the whole church school.

2. Encourage the use of missionary material in worship periods, class lessons, and in the extended session.

3. Arrange on the third Sunday of each month for an attractive announcement or presentation of the cause or work to which the missionary offering of the following Sunday will be devoted.

4. Stimulate generous giving to definite missionary projects.

5. Use colored slides, motion pictures, photographs, and plays to bring the missionary message to the church school.

Larger churches desiring such officers as superintendent of temperance education, superintendent of evangelism and membership, director of recreation and social life, or superintendent of service projects may create and fill such positions as are needed. The duties of teachers and associate teachers will be outlined in the next chapter.

Choose a director of Christian education, as thousands of churches, large and small, have already done, to co-operate with and to supervise not only the church school

but also the youth groups and all the rest of the total program of Christian education in the church. One of the most significant trends in Christian education is the securing of more experienced, professional, trained leadership in the person of an unpaid or an employed director of Christian education. Even small churches are discovering such talent in or near their own communities, while the larger ones, whose budgets permit a full-time employed worker, are competing for the services of able professional directors. They must always work with and under the direction of the board of education and in full co-operation with the superintendent and the minister.

Directors or counselors in Christian education may be divided into three types:

1. The *unpaid, volunteer director*, who, after normal-school training, has had experience in teaching in the public school, or who has taken courses in Christian education in some college or seminary. In increasing numbers of cases the wife of the minister has had just such training. In or near most communities are to be found former public-school teachers, whose Christian lives and personalities fit them for this task, and whose duties as homemakers are not so exacting to prevent them from giving without cost two, three, or four hours to their church schools. In one school such a person ably serves as counselor to the children's department without remuneration. Another, the wife of a doctor, has given two full days each week for years to supervising the younger departments, counseling with the teachers and superintendents, introducing them to new materials and techniques, and calling in the homes of the children.

2. The *part-time paid director*, who devotes two or three days of each week, including Sunday, to children's and youth divisions. If she possesses the training, personality, devotion, and ability to co-operate and lead, she can lift the level of instruction and morale of the school in a very short time. Churches of seven to eight hundred members find it convenient to employ such a director, who can give professional leadership.

3. The *full-time director*, of course, represents the ideal arrangement, which unfortunately only the larger churches can afford. His or her duties cover the entire range of Christian education for children, young people, and adults. Directors with adequate training, personality, and experience are in great demand, there being more such positions than there are persons to fill them. Directors are making a large place for themselves as leaders in the expanding program of Christian education.

Install a permanent system of records. Because such a large percentage of the members of the church school remain in it across the years, an adequate system of permanent records is a necessity. One of the most important items, next to the alphabetical family file of all members, is an attractive, stiff-backed, clothbound class membership book. When compared with the flimsy, soiled, dog-eared paper-backed book, the permanent one is literally worth its weight in gold. Used year after year, with the names of active members written on the new page each autumn, such a book keeps the names of those who attended in previous years before the teacher and the membership committee.

Registration cards, individual record-of-achievement

forms, membership crusade assignment cards, and religious census blanks may all be secured from denominational boards of education.

The proper organization of the individual classes of young people and adults will train future leaders and strengthen each class. With officers such as president, copresident, chairman of attendance and membership, chairman of missions and service, social fellowship chairman, secretary and treasurer, any class will be better able to render its growing service.

QUESTIONS ABOUT YOUR OWN CHURCH SCHOOL

1. What is the "plan of organization" for Christian education that is recommended by our own denomination? Is our church and church school so organized?
2. In what additional ways might our minister serve the church school over and above what he is now doing?
3. What age groups have no class in our church school?
4. What positions in our organization are vacant or only temporarily filled?
5. Would it strengthen and stabilize our church school if we had an associate or assistant for every officer?
6. Should we add any new positions to our organization such as secretary of attendance and membership? Assistant superintendent? Secretary of supplies? Superintendent of temperance education?
7. Should we install a new set of permanent records, or are our present ones adequate?

How to Choose, Enlist, and Train Teachers

BASIC PRINCIPLES

1. Enough qualified leaders can be found and developed in any congregation to care for the leadership needs of the church school.
2. The kind of teachers chosen will determine the size of the church school and the quality of its work.
3. Teachers can best be enlisted by the minister and the superintendent.
4. The training of present teachers equals—if it does not exceed—in importance the training of future ones.
5. Frequent workers' conferences, once a month if possible, are necessary to improve teaching, program, and morale.
6. Every teacher should have a competent associate teacher.

Better teachers and improved teaching play a major role in building up any church school anywhere. The quality and size of any church school is largely determined by the caliber of its teachers. The class is usually the lengthened shadow of the talents and devotion of the one who teaches it.

A fine class of young men, built through the teaching and leadership of a young lawyer who moved to another

community, began to languish under his successor, who was a "good" man but without the mental vigor and genius for friendship of his predecessor. As the class was reaching the vanishing point, the unsuited teacher resigned and in his place was appointed, with the consent of the class, a successful young businessman of rare gifts and community standing. The class steadily increased through his friendly contacts with former members until it became much larger than it was when the lawyer led it.

The selection, enlistment, and training of the best teachers is the prime duty of the board of education, the superintendent, and minister in their service to the church school.

Select prospects qualified to perform the required duties. Among the qualifications which every prospective teacher should have before the high privilege of molding personalities according to the Christlike pattern is entrusted to him are these:

1. He should be a Christian who takes Jesus Christ as his Lord and Master.
2. He should be a church member who is loyal to the church.
3. He should possess a strong personality so that he may give leadership to the class.
4. He must be one who likes people and is liked by them.
5. He must be one who in education and culture ranks in the upper one fourth of the congregation.
6. He must be one whose life expresses the spirit of Christ.

If in addition to these qualities he possesses training

and experience in the art of teaching, his rating will be extremely high.

Successful teachers of children possess these personality traits:

- A deep love and understanding of children
- Patience and kindness in guiding them
- A talent for telling stories
- The gift of leading instead of dictating
- A willingness to read and study child guidance
- The skill to counsel with parents concerning the Christian growth of their children

Effective teachers of youth possess among others these qualities:

- An understanding and love of young people
- The willingness to share in their social life
- The ability to draw youth into practical discussion of their problems and the ability not to be shocked by their frankness, nonchalance, or assumed sophistication
- Skill in winning their confidence and respect
- Humor, vitality, and friendly poise
- Appearance, dress, and manners well above the average

Competent teachers of adults display among others these traits:

- An age not too far from the age of the class members
- Success in business or profession
- Education well above the average of the class, with interests and information that come from wide reading
- An understanding of the problems of making a Christian home

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The ability to transform a listening class into a discussing class

A willingness to spend a generous amount of time in preparing the lesson.

It is necessary to define the chief duties of any teacher. Teachers of former generations believed that their chief obligation consisted of "teaching the Bible," "teaching the class," "winning the unsaved," and "making people Christian." Today, following the example of the Master Teacher of mankind, their aims are more dynamic, creative, practical, and personal as they include these former aims but go far beyond them. Teaching has become a co-operative enterprise of sharing and growing together by both teacher and pupils.

The church-school teacher who wishes to be effective will regard these as among his or her chief duties:

To see life through the eyes of Jesus Christ

To study whatever will help in his teaching ministry

To prepare the lesson for each Sunday with the utmost care

To lead the class in its discussion of the everyday problems that are related to the lesson

To give assignments to class members for research and report

To be a good friend to every member of the class

To help new members to feel at home

To call in the homes of class members

To counsel with the officers of the class

To see that absentees are followed up

To encourage a rich social fellowship program

To help select some worthy service project

To read leadership training books and to attend leadership training conferences

To persuade all members to accept Jesus Christ and to unite with the church

The associate teacher will teach the class in the absence of the regular teacher, will sit in the class occasionally, will attend the workers' conference, and will assist the teacher with any phase of the class activities as requested.

An amazing wealth of teaching talent can be found in the membership of almost any congregation. Even the small church can supply enough real or potential talent to staff its own school. The six simple steps to discover this latent talent are these:

1. The superintendent and the minister go through the entire membership of the church and select those members who seem to have many of the qualities of a good teacher.

2. Write these names on three-by-five-inch cards, with any pertinent information as to age, interests, qualities, and activities.

3. Group these according to the department in which each could best serve.

4. Grade these names carefully, numbering them "1" for the "best," "2" for the "good," "3" for the "fair," and "4" for those who are "less promising." It is wise to keep this code confidential.

5. Choose a new teacher from those cards numbered "1" in the file of that department in which the class is located.

6. If none suitable is found, consult the names in the index of the departments on either side of this one.

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This index becomes an invaluable guide in the selection of "the right teacher for the right class," as well as being a great saver of time.

Prepare for the interview of enlistment. The interview with the prospective teacher must always be carefully prepared for or success will not be achieved. One highly successful minister, who rarely meets with a refusal, first gets the classbook and familiarizes himself with the names of the members. Some of them are often friends of the prospective teacher. He next secures the teacher's and pupil's quarterlies and studies them until he can talk intelligently about the current lessons. He then secures the list of the class officers, and in the case of classes of young people or adults, consults with them in order that they may share in the choice of their new teacher.

He next considers the appeal that will probably win assent, such as service to Christ, interest in young people, a sense of duty, a loyalty to the church and church school, friendship or the challenge and opportunity of the task. He then makes the appointment for the interview when all his preparation is complete.

He has found this approach or "sales talk" successful in more than 90 per cent of the persons he has interviewed:

"I have come to confer on you one of the highest privileges within the gift of the church and I feel sure that after I have explained this opportunity for Christian service, you will gladly accept it. I have gone carefully through the entire membership of our church and, after considering everyone else, I have chosen you as the one best suited to render Christ and your church this service."

"No work in all our church is more important than the

task of Christian education in the church school. There our children, young people, and adults learn to live the Christian life through study, sharing, and fellowship. You and I both know how deeply indebted we are to those church school teachers who have served us in the past.

"There is one class in the junior department, the eleven-year-old boys, who today are without a teacher. Mr. Johnson, who taught them during the past two years is moving out of the city. The youngsters of that class are among the most active and interesting in the entire church school. You doubtless know some of them and their parents. John Edgerton is one of them, the son of Mr. and Mrs. Edgerton, who own the hardware store. Henry Zimmer is another; you are a friend of the Zimmers I know. There are ten or eleven other boys, whose parents you probably have met. This is one of the finest classes.

"They are now studying the heroes of the Old Testament and are keenly interested in them. Last Sunday their subject was David and the Sunday before that, Saul. This coming Sunday they study the wisdom of Solomon and the temple he built, with other great characters on succeeding Sundays. The stories of their lives, the qualities they displayed, and the lessons we can learn from them today make a fascinating study. I have here the teacher's quarterly as well as the pupil's study book that contain a great deal of helpful and interesting material.

"I have come in the Master's name to give you the privilege and opportunity of leading this fine group of boys in their religious study. It is the kind of service

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Christ rendered the children while he was on earth. You have the personality and talents to do this. You would instantly win the interest and affection of the whole class because of your friendliness and your way with youngsters. You would represent Christ to them and, next to their parents, would become their best friend.

"You would render Christ and them a superb service as their leader, and I know that because of your loyalty to Christ and your church you would like to do this. You will be making an outstanding contribution to these boys and to your church as you serve them. You do not now have any other definite responsibility in the church, while there are many members who are caring for several tasks. This is one that I feel you can do better than anyone else in the church. God will richly bless you and give you a deep satisfaction as you give your best to this task."

Those interviewed by this minister often present the usual excuses, each one of which he analyzes and meets. He then leads the conversation back to the class and to the unusual opportunity for Christian service. He always keeps the prospective teacher from saying "No," and guides his mind toward an affirmative answer. Usually the answer is an unqualified assent. Where there is still hesitation after the entire field has been explored, and where there is no valid ground for a refusal, he says: "I know that you do not want to say 'No' to Christ and to your minister without giving this class a fair trial. I'll make an agreement with you; give this class the very best you have for the next two months. If at the end of that time you feel that you are not fitted to teach this class, I shall then give you my most cordial thanks and excuse you from it.

That's fair, isn't it?" Not one teacher in twenty-five who gives the teaching of a class a fair trial will surrender it, especially if the minister is wise enough to suggest to the class members on the quiet that they appreciate their new teacher, help him, and do their utmost to build up the class.

Introduce the new teacher to the class in such a way that the first impressions may be entirely favorable. One superintendent uses this kind of effective introduction:

"I have a most important message for you that you will all be glad to hear. From all the members of our church we have chosen Mr. Monro as your new teacher. Some of you already know him, as he is a leader in our community. He knows and likes boys. He will make your lessons most interesting. He will be here every Sunday to lead you and, of course, you will want to be here too. You and he together, I am sure, can double your class in size. Each one of you has a friend you could bring next Sunday. Mr. Monro, I present you to this fine class. I know that you are going to like these boys and that they will like you immensely. The best of success to you all."

The minister should co-operate with the new teacher in order that problems may be solved before they become too difficult. Talk informally with some of the class and discover how they like their new teacher. Ask them to encourage him and work with him. Tell the teacher of the expression of appreciation that comes to you from the class. Inquire about any matters he might like to discuss with you. Watch the attendance and offer to co-operate in lifting it.

Evaluate the effectiveness of any teacher by measuring his work against these questions:

Does he carefully prepare his lesson?

Does he hold the interest of his class?

Is his class growing?

Does he exalt Christ and his way of life?

Does he merely lecture or does he evoke creative discussion?

Is his teaching in general accord with the great Christian beliefs?

Is the class generally satisfied with his leadership?

If the answer to most of the questions is in the negative, then a change of leadership is indicated as soon as it can be satisfactorily made.

The unsuccessful teacher should be transferred or excused. Probably the most delicate and difficult task facing any superintendent is that of excusing the inefficient or unsuccessful teacher. Many schools have at least one. The worst possible method is to discharge such a person from his position. The best possible method is to find some administrative position somewhere in the school for which the person is fitted. A new position in the expanding program of a growing church school can sometimes be created and the inept teacher promoted to it. One teacher was transferred with her consent from a class to the superintendency of temperance education without a trace of friction.

An aggressive church school program, where much time and service are required, will often result in the resignation of a weak teacher. Let the superintendent or minister accept it without the slightest hesitation, yet with thanks

and appreciation for what the resigning leader has rendered in service. Often a frank talk with an unsuccessful teacher about how his class can be built up in excellence and numbers will bring forth a voluntary resignation. The class itself sometimes has asked for a "unit of study" for which other leadership must be found. One of the great values in having an able associate teacher for each class lies in the fact that he makes it easy for the ineffective teacher to withdraw quietly. Patience and intelligent planning will keep friction and broken hearts at a minimum while attaining the desired result.

Train and guide present teachers and their associates. Handsome dividends will be paid across the years to any church school that carefully trains its present and future teachers. With far-sighted churchmanship denominational boards of education are providing a wealth of sound, interesting materials to aid church schools in their leadership training program. Courses to meet every need and to suit every taste are being offered for study by community training schools, local church-school groups, and individuals. Interdenominational schools often offer superior advantages in that they are able to command the services of a larger group of experts, offer a wider range of subjects, and represent an effort to meet the Christian educational problems of the several churches on a community-wide basis.

One church asks all its associate teachers to meet for training at the church-school hour. Another pays the registration fee to the county training school each year for all its teachers. Another church school encouraged its teachers to take the correspondence courses in leadership

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training, while still another purchased several of the best study books for circulation among its teachers. Your denominational board of education will gladly send upon request a list of the best leadership training books suitable to your church.

Plan a year of interesting monthly workers' conferences. The workers' conference, composed of all teachers, associate teachers, and officers of the church school, offers an unsurpassed opportunity for mutual counsel, co-operative planning, broadened vision, and heightened morale. Churches of all sizes have found that a supper meeting, held in the church or in some home, is a convenient arrangement for both conference and fellowship. The order of business includes the reading of the minutes, a report from all officers, action on any unfinished business, a preview of coming church school events, new business and "suggestions for the good of our church school." This portion of the evening need not take over half an hour or forty-five minutes.

Some important phase of Christian education should have right of way during the second section of the evening, presented either through an address or a round-table discussion. With the following composite outline of subjects used by other church schools as a guide, any superintendent can work out an entire year of interesting themes for the monthly workers' conferences:

September—The Attendance Membership Crusade

October—The Christian Educational Needs of Our Community

November—Christian Stewardship

December—Our Bible and Its Use Today

- January—Visual Education in Our Church School
- February—The Christian Movement Abroad (foreign missions)
- March—Our Church
- April—Christian Habits
- May—We Plan for the Coming Year (annual planning conference)
- June—The Christian Program for Youth
- July—The Christian Movement at Home (home missions)
- August—Religion in the Home

One of the most beneficial workers' conference a large church school ever held was the dinner meeting on Sunday noon after one of the denominational experts from the board of education had spent the morning visiting, observing, and evaluating the departments and classes in action. Everyone listened with eagerness to his friendly but critical estimate of the weakness and strength of the school as seen through his experienced eyes. They unanimously voted to adopt the seven major recommendations he made concerning leadership training, equipment, worship, room arrangement, and extended session activities. His visit opened a new era for that church school.

Another workers' conference caught the vision of better, wider service as its members saw the colored slides and motion pictures which the denominational board provided for a small rental fee to demonstrate the best in technique and equipment for church schools.

Guide teachers in calling and counseling. The pastoral or calling ministry of the teacher can become one of the most constructive and pleasant of his whole task. A

friendly call at the home of each member strengthens the bond of friendship between teacher and pupil, acquaints the teacher with the home background, reveals problems that require personal counsel, and greatly strengthens the interest and co-operation of parents. One teacher spends half an hour each three months with each member of her class, counting it the most creative experience of her teaching. She guides each member in making important decisions, helps mold his thinking and attitudes in terms of his own personal problems, and gives to each the sense of security that comes from having a trusted friend.

Enlist an associate teacher for each class. Scores of hours of wasted time are saved by church-school leaders who have adopted the associate teacher plan. They have found it a simple matter to choose, with the co-operation of the teacher, some qualified member of the church who will act as associate, leading the class in the teacher's absence and assisting in the class activities.

Church schools having associates report these advantages: The teacher phones the associate whenever he will be absent or is ill, without troubling the superintendent. The lesson is prepared and presented in a more creditable way, as the associate teacher has a copy of the regular lesson material. The pupils come to know the associate and accept him. The associate easily moves into the teaching position if the teacher has to give up the class. And last, but very important, twice as many members of the congregation are interested in the teaching program of the church school.

Recognize and honor the faculty. Christian Education Sunday in September offers a fitting opportunity to exalt

the church school, to stress the necessity of religious training, and to honor those who carry forward this kingdom task. Thousands of ministers invite the church school staff to sit in a group on this Sunday while he preaches on such themes as "The Master Teacher," "The Pioneer of Life," or "Creative Christian Character." An impressive dedicatory service of the teachers and officers at the close of the service helps the church school to take its rightful place as a major feature of the work of the church.

A complimentary dinner to teachers, officers, and their associates is tendered by one church as an expression of its appreciation, while another church lists its complete faculty three times a year on its weekly bulletin.

Every church school that selects, enlists, and trains the best teachers will grow.

QUESTIONS ABOUT YOUR OWN CHURCH SCHOOL

1. Why is the teacher the "key person" in the church school?
2. What are the main problems you face in teaching your class?
3. Would a leadership training course of five or six weeks on a subject we would choose be helpful? What subject? When should we hold this class? Who should lead it?
4. What subjects would you like to have discussed at the coming monthly workers' conferences?
5. Should our school purchase several of the latest leadership training books?
6. Would you like to have an associate teacher to serve your class with you?
7. Who among your friends in the church have had teaching experience or have the qualities that would make them good teachers?

How to Improve the Curriculum

BASIC PRINCIPLES

1. The curriculum and equipment now in use should first be carefully studied with a view to making the most of present facilities.
2. Instruction must be graded according to age and must be suited to the religious needs and capacities of the pupils.
3. The curriculum can be greatly enriched by the intelligent use of Christian music, religious drama, memorization of choice portions of the Bible, religious art, missionary studies, handwork, and visual education.
4. An "expanded session" for the children's departments should be held, if at all possible, during the hour of the morning service of worship.
5. A workers' library of leadership training books, even though there be just a few, should be provided for the teachers.
6. Every class and department should select and care for some Christian service project.

Trained teachers, using an improved curriculum and better equipment can go far toward transforming a weak, inefficient church school into an effective institution for creative Christian education.

The word "curriculum," whose Latin root means "a race course or a place to run," embraces all those activities of study, sharing, fellowship, and service in which class

members and teacher engage. It includes their lesson material, their worship experience, their Bible study, their social fellowship, their service activities, and the sharing of their growing faith. When the curriculum is broadly Christ-centered, life-centered, church-centered, and community-centered it becomes a comprehensive blueprint for developing personalities.

Consult your denominational board of education about curriculum and equipment. "Until I studied the catalogue of materials our general board of education offers, I had not the faintest idea they were so varied and so practical," admitted one teacher whose lack of information had made her critical. Prepared from the pooled experience and judgment of the most expert minds of the communion, the denominational board's lesson material easily surpasses most of that issued by other sources. Order a catalogue each year from your board of education. Write your board about any of your problems. Consult them concerning your plans. The staff members of every board are eager to help.

It is important to gauge the value of the materials now in use. The worth of any curriculum can be determined by the way in which it helps the growing individual in attaining the chief objectives of Christian education. Does it help one become a more Christlike Christian? Does it give one deeper insights into the worthy life? Does it give one higher ideals, broader understanding, and deeper convictions? Does it aid in forming Christian attitudes? Does it motivate one in worth-while service? These are among the criteria by which to judge any course of study.

Examinations and tests, which are standard practice in the public school, are coming into increasing favor in the more advanced church schools. One church school uses them to measure the attitudes, the motives, the habits, and the convictions, as well as the factual information, the pupil has acquired.

Create interest in using the Bible. Christian educators increasingly feel that because the Bible is the chief text-book of the Christian faith and contains the record of the life of Jesus, it should be given a much more prominent place than it now occupies in many church schools. While it should never be worshiped, it should be studied and loved as the record of the God-guided men and women who helped build the Kingdom of Heaven. Some teachers encourage the study of the Sunday lesson from the Bible rather than from the quarterly. One teacher made duplicate copies of twenty-five choice portions of the Bible, and with the co-operation of the parents encouraged every pupil to memorize these. Another class learned by memorization how to find any book of the Old and New Testaments. A junior class molded a colored bas-relief map of Palestine, showing its coastline, mountains, seas, rivers, and towns as part of their course of study in the life of Jesus. A senior high-school group of boys became deeply interested in a course "How We Got Our Bible," and in the process studied the materials, papyrus, vellum, and paper, and became interested in the manuscripts and "first editions," as well as the more recent translations.

Relate memory work closely to the course of study so that it may become more than just a phonographic re-

cording of repeated sentences. With memorization rapidly gaining higher standing as an accepted educational technique, church-school leaders are wisely relating it to the materials of the regular course of study.

Enrich the musical program. Some of the greatest religious music of the Christian era came out of the Protestant movement of the last four centuries. Most of the great oratorios and anthems, which present the moving events of the Old and New Testament, as well as the most notable of the immortal hymns of aspiration, fervor, and service flow from the fountain of a personal, warm religious faith in the God who dwells in men through Christ.

Church-school music is usually the musical orphan of the church. Instead of being ignored by the music committee of the church, it ought to be a major musical concern with a share in the yearly budget. Let the music committee foster the formation and training of children's and youth choirs. Invite the junior choir or youth choir, when prepared, to sing at the morning service once each month. The mothers or the women's guild will gladly make the choir robes for them, or one of the church-school classes may undertake this as a service project.

“The Hymn of the Month” is the interesting title which one director of church-school music—a public-school music teacher—gave to an excellent plan for continued musical instruction across the year. She chose ten of the great hymns for her junior choir and set as the goal the memorization of one each month. She taught her choir members the chief facts about the life of the author and the composer, the circumstances under which each

hymn was written, with the meaning and message of the hymn for Christians today. A copy of the hymn was sent to the parents of each member with the request that they assist in the project. The choir on the last Sunday of each month sang the entire hymn from memory at the morning service, to the delight and pride of everyone over this service rendered by the church school. The hymns selected for the first year were:

September—For the Beauty of the Earth
October—Truehearted, Wholehearted
November—Come, Ye Thankful People, Come
December—There's a Song in the Air
January—Saviour, Like a Shepherd Lead Us
February—Fairest Lord Jesus
March—I Would Be True
April—Christ the Lord Is Risen Today
May—This Is My Father's World
June—Marching with the Heroes

To avoid the deadly monotony of too frequent repetition of hymns, choose both the worship themes and the hymns that are appropriate for two- or three-month periods. No hymn needs to be sung more than two or three times each year, except where the department is learning one new hymn each month.

Use audio-visual aids. "One picture is worth ten thousand words," runs the wise Chinese proverb. Because nearly everyone more clearly understands and more readily recalls when he has both seen and heard, Christian educators everywhere are enriching their curricula by a rapidly expanding program of visual education. They use "the eye-gate" with its vivid images as well as "the

ear-gate" with its persuasive words to present Christian truth.

The field of audio-visual education is so broad and rich that only the most rudimentary introduction of the subject is possible in a volume such as this. To understand the philosophy of the use of visual aids, to learn the technique of graded preparation, presentation, and discussion, and to list the vast and rapidly growing visual resources now available would require an entire book. Write the audio-visual department of your denominational board of education for their counsel and their catalogue, in order that only the best of visual aids may be used.

Audio-visual techniques in education include exhibits, motion pictures (both silent and sound), photographs, pictures, black-and-white or colored slides, phonograph records, posters, blackboard drawings, illustrations, and objects. The range and use of these old and new methods are almost unlimited in the teaching field. Bible stories come alive when shown and explained through a colored film roll. Missionaries and mission needs are made real when they are dramatized on the silver screen. Bible passages and choice hymns are more easily memorized, while the world's greatest religious paintings leave their deposit of beauty and meaning as they are projected on the screen and explained. Probably the most effective of all is the sound-color religious motion picture, scores of which are now available at a nominal rental.

While equipment for projecting pictures and slides may often be borrowed locally, every church school should look forward to owning whatever it requires to meet its needs. One large church school, through the

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handsome gift of two generous women, now owns and uses each Sunday some of the following ideal equipment:

- A 16-mm. sound motion-picture projector
- A 35-mm. film-slide and film-strip projector
- A six-foot daylight portable screen
- A 16-mm. magazine motion-picture camera
- A 35-mm. camera for use by church groups in making their own pictures
- A 4-by-5 camera with flashlight attachment, for making a continuous history of the church across the coming years
- A light meter to insure correct exposure in taking pictures

One hundred colored slides on the life of Christ

Visual education reaches its highest value only when adequate preparation has been made before the motion picture or slides are shown and after they have been exhibited. Before the "Parable of the Prodigal Son" was shown in motion pictures, the superintendent of an intermediate department read the passage from the Bible, explained its purpose and message, and asked all to look forward to the showing of it the next Sunday. After it was shown the teachers and pupils discussed parent-youth relationships, the attitudes one should take toward his home, and the co-operative spirit every home should have.

An almost untouched reservoir of valuable teaching material and inspiration is to be found in the great works of Christian art. As the theme of a worship service or as the focal point of the worship center, a great picture lives and gives its gracious message. The story of the picture,

the life of the artist, the roles of the several characters and the symbols, unite in making the study a delightfully rich experience. Such paintings as the following, always of an appropriate size and in color, have been used as worship centers by hundreds of church schools:

Nursery—"Arrival of the Shepherds," Lerolle

Kindergarten—"Sistine Madonna," Raphael

Primary—"Christ Blessing Little Children," Plockhorst

Junior—"Christ in the House of His Parents," Millais

Intermediate—"Christ and the Doctors," Hofmann

Senior High—"Christ and the Rich Young Ruler,"

Hofmann

Young People—"The Light of the World," Holman-Hunt

Adult—"The Transfiguration," Raphael

Many church schools are engaged in collecting fine colored prints as an aid to the teachers in presenting the lesson.

Every store window or museum bears witness to the value of the exhibit. Things that can be seen, touched, and handled take on a three-dimensional reality. An exhibit of Bibles was displayed in a community of less than seven hundred, the children bringing a surprising variety from their own homes. Three were in foreign languages, while one ancient Bible was more than two hundred years old. The smallest Bible could be held in one's closed hand. The American Bible Society has available several excellent Bible collections for loan. Missionary exhibits, including curios and souvenirs brought back by those who served in World War II, can be made up of articles found in the homes of the average community.

Almost everyone enjoys doing things with his hands, as the sense of creative artistry expresses beauty and meaning in concrete forms. Plasticine models of real merit portraying the Christmas and Easter stories were made by a class of junior girls. Primary boys learned about China as they gathered pictures and stories for their scrapbooks. Drawings and paintings of Bible scenes in color may not rank as the highest art but they do rate as educationally sound. One senior high class of boys constructed a three-by-five-foot map of the world, drawing the countries in color on wood and placing a small electric light bulb with an individual switch in every country where their local church supported a missionary. Children and adults alike were intrigued to see the nine lights flash as the buttons were pressed.

One small church taught Christian stewardship through a display of potatoes, apples, eggs, and dimes to illustrate tithing. Another church used an array of posters, illustrated with graphs and charts by a high-school class, to help raise the missionary budget. An exhibit of the attractive handwork of all classes and departments at least once each year has become a welcome custom among churches throughout the United States.

Kindle interest in Christian missions, which represent one of the most creative, statesmanlike, and important movements in this world-minded age. Missionary Sunday each month can become a high adventure in travel and world friendship. One school selected one area of missionary interest for each of the months of the year, in order that giving might be intelligent, informed, gen-

erous, and for a definite project. The countries chosen were:

| | |
|---------------------|-------------------|
| September—India | March—Hawaii |
| October—Philippines | April—Mexico |
| November—Alaska | May—Peru |
| December—Japan | June—Brazil |
| January—China | July—North Africa |
| February—Africa | August—Malaya |

The next year the accent was on home missions, as follows:

| | |
|------------------------------------|-----------------------------|
| September—Negroes | March—migrants |
| October—American Indians | April—Orientals in America |
| November—Spanish Americans | May—rural America |
| December—mountain people | June—hospitals and homes |
| January—city slums | July—racial problems |
| February—colleges and universities | August—unchurched Americans |

This resourceful missionary superintendent sometimes showed colored slides, occasionally staged a short drama, and used many missionary leaflets to arouse interest, fitting these skillfully into the departmental service of worship on the Sunday prior to Missionary Sunday. She also distributed offering envelopes with the suggestion that they be filled during the week and brought on Missionary Sunday. The offerings rose over 300 per cent.

Definite missionary projects are almost unlimited in

number, and may be easily secured from the denominational board of missions. One adult class sponsored a school for underprivileged girls and boys in the southern mountains. Another, with the help of their minister, opened a closed church and reorganized its church school. A class of young people provided a scholarship at a Negro college. A married couples class adopted two native missionaries, one in China and one in India. One church school prepared a comprehensive missionary budget, providing for the full-time scholarship support of seven children and young people, each department sponsoring a boy or girl of the average age of the department. The names of these children were secured through the board of missions, pictures were provided by missionaries on the field, and letters were exchanged to the delight of everyone. One intermediate department solicited articles of clothing which were sent to missionaries in North China —a new form of the old “missionary barrel.”

Dramatize Christian truth. The drama has rapidly become an important handmaiden to Christian education, just as it was through the miracle plays, which were acted before the high altar of the churches in the middle ages. Bible stories and characters can be easily portrayed, while Christian attitudes and solutions become clear when personalized vividly through the religious drama. Plays on scores of subjects, ranging in length from a three-minute dialogue to a three-act pageant, can be procured from your denominational board of education.

Institute an “expanded session,” or “third period.” One most promising answer to the question of how to get more time for Christian education in the church school

is the "expanded session," which is held for the children's departments during the regular morning service. Larger schools with departmental rooms now regard this expanded session as a necessity, while smaller schools with limited room are broadening their program wherever possible to include it. One small school holds its extended session in the parsonage, while another renovated the unused church basement, which, while not ideal, was better than nothing for two departments.

A schedule of the two-hour period covered by the regular and extended sessions as conducted by hundreds of church schools is as follows:

- 10:00 A.M. Church-school worship.
- 10:20 A.M. The class session.
- 10:55 A.M. The class session closes.
- 11:00 A.M. The morning service. All children, except the very young ones, come into the service to sit with their parents or teachers. Some ministers give a three- or four-minute message to the children.
- 11:15 A.M. The children retire during the singing of a recessional hymn to their departmental rooms, where they engage in memory work, music, handwork, dramatics, and other creative activities.
- 12:00 M. The extended session closes at the same time as the church service.

Unusual advantages flow from this expanded two-hour session of the church school. Twice as much time is provided for definite Christian instruction and training. Children become accustomed to the service of public worship. Parents have the privilege of worshiping with their children during that part of the public service of most

value to childhood. Adults are enabled to enjoy the service of worship undisturbed by restless children. The curriculum of study and activities is expanded and enriched.

Select worth-while projects for Christian service. It is highly important that the study of Christian stewardship in the church school shall find its practical expression in Christian service and sacrifice. Every class and department owes it to itself as well as to others to choose and sponsor some service project. The project method of service is definite and interesting, giving the group a sense of accomplishment, while its education values through investigation, discussion, and participation by class members are very great.

All the projects listed below have been successfully carried forward by some church school in the United States. From them classes may easily select the area that best suits their needs and interests.

LOCAL CHURCH PROJECTS

Beautifying the church grounds

Building an attractive, illuminated bulletin board

Providing flowers each Sunday for the altar

Constructing a pamphlet rack and keeping it filled

Repairing and revarnishing chairs

Painting a room or hallway

Greeting strangers at the church service

Inviting newcomers in the community to church

Ushering at the church services

Presenting a pastor's home communion set to the church

Organizing a scout troop for girls or boys

Sponsoring a Christian youth club for fellowship and recreation

Sending a boy or girl to summer camp
Creating a college loan fund
Repairing church hymnals and prayer books
Typing or duplicating the weekly bulletin
Building attendance for the Sunday evening services

PROJECTS FOR THE CHURCH SCHOOL

Purchasing needed equipment for some department
Presenting leadership books to the library
Helping to provide the cost of worship centers for the departments
Repainting a classroom
Planning a church school night of entertainment and fellowship for the entire congregation
Serving the year's suppers for the workers' conferences
Starting a branch church school in some school building, home, or abandoned church
Purchasing a slide or motion-picture projector

PROJECTS FOR COMMUNITY SERVICE

Making a friendly community survey to discover those who attend no church school
Calling on new residents in the community
Providing an evening of wholesome motion pictures each week, if the community has none
Aiding in the Red Cross and Community Chest campaigns
Collecting clothing for the needy of other lands
Studying and remedying unwholesome civic conditions
Investigating and combating evil influences that harm the morals of children and youth
Singing Christmas carols in hospitals and homes for the aged
Sponsoring a youth caravan or gospel team for religious service to some churchless community

PROJECTS FOR INDIVIDUALS OR COUPLES

Calling on those who are ill

Helping needy college students with their education

Supporting a native preacher or worker in some mission field

Presenting needed visual-educational equipment to the church school

Buying a scout uniform for a girl or boy who cannot afford one

Distributing magazines and pamphlets to patients in hospitals

Projects for Christian missions at home and abroad were listed earlier in this chapter.

Furnish attractive and efficient equipment for each class of the type best suited to the age and interest of those who use it. All too many classrooms are drab, barren, and unattractive, with stained walls and uncurtained windows. A few dollars spent for paint and curtains, and a few hours of time given by the class members can transform any classroom into a class "home" that will attract and hold new members. One class of young married adults offered to furnish the labor for redecorating their classroom if the church would provide the paint. The young husbands completed their task under the supervision of their wives, who offered a great many appropriate suggestions as they "bossed the job," and who served coffee and sandwiches during the evening. Curtains were purchased by the class members, who in addition made and equipped five bassinets for the growing number of babies. One of the mothers cared for these each Sunday while the others enjoyed the class with their husbands.

Assemble a workers' library of good leadership-training books, which bring the best in thought and experience to

the service of even the smallest church school. Each general board of education will gladly suggest a list of titles dealing with children, youths, and adults, as well as some on general administration, the Bible, church history, and current religious problems. A dozen of the best books on Christian education can be purchased for about \$25.00, while a handsome list of fifty can be procured for about \$100. Someone can be found in almost every church who would willingly present a workers' library in memory of some departed loved one.

The church school office should be equipped for real efficiency. Whether the church school numbers fifty or fifteen hundred, whether the office is a corner cupboard and chair or a large room with complete furnishings, the following equipment is necessary:

1. A master file on cards of all members with adequate information about each
2. A class file of all members, class by class
3. A prospect file of all prospective members
4. A cabinet for storing lesson materials when not in use
5. A securely locked cabinet for equipment such as visual-education projectors
6. Desk space for use of the secretary and treasurer

There should be a two-year or three-year plan for the purchase of equipment. Before any new equipment is purchased a competent committee should make a careful study of that already in use. The objectives and program of service, which the school seeks to render, will determine the type and amount of equipment needed. The church-school catalogue of the denomination will suggest many items, which should be checked against the judg-

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ment of an educational expert to make sure that only needed equipment is purchased.

One church school listed its equipment needs in the order of urgency and importance in three groups as follows:

A. This year's equipment needs:

1. Leadership-training books
2. Better handwork materials
3. Files and cards for permanent church-school records
4. 35-mm. slide projector
5. A worship center to be built by or for each department that desires one

B. Next year's equipment needs:

1. More leadership-training books for the workers' library
2. New chairs for the kindergarten department
3. Redecoration of the junior department room
4. Robes for the junior choir
5. An attendance bulletin board
6. One large religious picture for each departmental room

C. Other desired equipment:

1. A motion-picture projector
2. Two sets of colored maps, one of Bible lands and one of modern countries
3. A larger cabinet for storing lesson materials
4. An exhibit and book table for each department

Secure adequate funds to meet all church-school needs. Some timid souls entertain the mistaken idea that an ambitious plan for securing needed equipment is impossible because of lack of funds. They are entirely mistaken. There is ample money in any church to provide anything the church school really needs. There is no lack of cash;

there is only a lack of faith. The real question is how and where to get it. One or all of these four sources of income will be tapped by the forward-looking church school:

1. The current fund treasury of the church. Where church-school members pledge to their church they have a valid claim on a part of the church income. Some churches include an item in the budget for equipment. All requests must be specific, with an explanation of the need and use of the equipment, with the exact cost.

2. Church-school offerings, which all members willingly present for such a worthy cause as better equipment. Some schools have ample funds in their own treasuries.

3. The gift of a specific piece of equipment by a class. One group of young couples presented a motion-picture projector to their church school.

4. Gifts by generous individuals, who are often willing to give memorials in honor of those they love.

These sources of income are not substitutes for, but are rather supplementary to, a continuous Christian stewardship-cultivation program, which will provide any church and church school with whatever funds they may require.

QUESTIONS ABOUT YOUR OWN CHURCH SCHOOL

1. Could we work out an arrangement for an "expanded session" for our younger departments?
2. Would a children's choir and the "Hymn-of-the-Month-Plan" strengthen our church-school musical program?
3. How can we make our church-school rooms more attractive?
4. Would a strong program of visual education help our church school?

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5. How can we get each department and each class to sponsor some worth-while project of Christian service?
6. What new equipment do you think our church school should have?
7. How shall we secure the money for the purchase of equipment this year and next?

How to Make God Real Through Worship

BASIC PRINCIPLES

1. Graded group worship in the church school must supplement the regular church worship services, but never become a competitor of or a substitute for them.
2. "Opening exercises," which often are but a succession of unrelated hymns, prayers, and announcements, are a pitiful substitute for the creative experience of guided group worship.
3. Each departmental service must be carefully planned around some central theme, with the spirit, music, prayer, meditation, offering, and announcements appropriate to it.
4. The worship leader, through the spirit shown, largely determines the beauty, reality, and helpfulness of the worship period.
5. Each department should have a worship center or altar as the focal point of the place of worship.

A growing personality finds his most exalted and sublime experiences in life as he enters into intimate fellowship with God through Christian worship. The union of the worshiper with his divine Father is no mere theological phrase; it is a vivid experience of the highest reality.

Through praise, adoration, meditation, prayer, silence, sharing, and fellowship, man consciously comes into the

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presence of God. His heart is strangely warmed within him. Something divine blesses those who practice the Presence, and a light "ne'er seen on sea or land" shines about them with transfiguring radiance.

Among the usual opportunities for worship offered in or through the church are these:

1. The public services of worship, where a congregation composed of worshipers representing a wide age range are guided in an "Order of Worship" by a minister. A highly significant advance has been made during the last two or three decades among all communions in enriching the service of worship so as to transform an audience of hearers, who came to listen to a sermon, into a congregation of worshipers who, through prayer, praise, ritual, and sermon, find God.

2. The church-school worship periods, where graded worship, under the leadership of a departmental superintendent and chosen assistants, makes possible a worship experience suited to the age and spiritual capacities of the group.

3. The youth fellowship group worship, where the young people plan and lead the worship period.

4. The devotional periods observed by classes and other organizations.

5. The family worship in the home through Bible reading, prayers, and grace at meals.

6. Individual communion with God.

The church-school worship period should be integrated with other worship opportunities.

"I never think of the junior department worship service as taking the place of the morning service of worship

for the boys and girls," said a wise junior superintendent. "Our junior worship period is planned about a theme suited to the children's age and is conducted in such a way as to make God real to them in terms of their lessons, their language, and their thought patterns."

This able leader had discovered how to supplement the worship services of the church rather than to usurp their prime position. Each has a rich and worthy contribution to make to the total worship experience of each individual. When ministers remember that too few children are in church on an average Sunday, that most of the church service is planned for adults, and that the spiritual capacity of an aged saint differs radically from that of a little child, they are profoundly grateful for the high service rendered by church-school worship.

Make worship a creative experience. The worship leader is the high priest or high priestess of God, whose sacred privilege it is to lead each worshiper into the holy of holies of the Presence. The preparation of his own life through meditation and prayer will help fit him for this exalted office. The planning and research he does will pay handsome spiritual dividends. The atmosphere he creates as he leads will open the door into the very Presence. The hymns he chooses, the prayers he offers, and the sacred picture, story, or message he selects, the meditation he guides, and the silence he invites, will exalt the hearts and prepare the hands for those high yet humble services which Christ would have his followers render.

The old order of "opening exercises" is fortunately giving way to the new order of guided worship. The "preliminaries," as they were called in a dark day long past,

were little more than a stereotyped succession of events, unrelated and unplanned. "What shall we sing?" queried the superintendent as he thumbed through the paper-backed songbook. "Hasn't someone a favorite number? No? Then let's sing together that one we all know, 'Throw Out the Lifeline.' It is No. 23." And they all sang. "Now we are going to have our prayer," he continued, "and I want it so quiet that everyone could hear a pin drop clear at the back of the auditorium. Quiet! Listen!" Then they heard the customary prayer uttered with the oft-repeated phrases in the usual way. After another hymn, which was followed by several announcements from the platform and the floor, the "exercises" closed when the leader announced: "Now you may all go to your classes." And pell-mell they went!

Today the expert leaders of all the denominational boards of education are showing every church-school teacher a better way. Their publications and pamphlets are inexhaustible mines of rich suggestions for improved, graded worship. The themes they suggest, the hymns they recommend, the resource materials they list, the sacred pictures they name, the prayers they prepare, the Bible readings they suggest, and the responsive readings they offer, place divine tools in the hands of any leader of worship. If their splendid counsel might be summed up in seven guiding commandments they would include most of these:

1. Choose a worship theme for every service.
2. Prepare every part of the service carefully.
3. Create a reverent and worshipful atmosphere.
4. Begin on time.

5. Erect an attractive worship center.
6. Make the message appropriate and brief.
7. Receive the offering as an act of Christian worship.

Assure graded worship wherever possible. The seven-year-old boy and the seventy-year-old man worship the same heavenly Father but do so in different ways. The college graduate and the junior girl bow before the same God but they use thought patterns and techniques that are very dissimilar. The church school offers a superb opportunity for graded worship according to the age and capacity of the worshipers.

A one-room church for years had held its "general assembly" in the auditorium, using the pews, the choir loft, and the vestibule for class work. The minister caught the vision of an improved church school at one of the county leadership-training conferences. He worked with the men of the church in excavating a basement for the church and in finishing it for social and educational activities. While not ideal, it did provide a departmental room for the children's division, while the young people held their worship and class period at the parsonage. Interest grew until two years later an addition was built, which provided departmental rooms and social parlors.

Choose and develop a theme for each service of worship. A unifying theme for every service of worship is the clear goal, which every worthy worship leader will set for himself. The Christian year, with its changing seasons and holy days, offers a rich and timely background for varied worship services. Rally Day with its loyalty, Thanksgiving with its spirit of gratitude, Advent with its high promise, Christmas with its divine gift, Old Year Sunday with its

self-examination, New Year with its hope, Lent with its deep religious interest, Palm Sunday with its victory, Easter Day with its assurance of eternal life, and Mother's Day with its accent on the Christian home can be numbered among these meaningful days.

All worship themes should be closely related to the lesson materials or to the daily Christian living of all who worship.

Provide a worshipful atmosphere. A worship center for each departmental room possesses high psychological value. Without it the eyes and mind wander and attention becomes diffused. With it the room becomes oriented and the eyes and mind are drawn toward a focal center where objects with religious meaning aid in the art of worship.

A worship center may be extremely simple with only an open Bible and an offering plate on either side of it. It may on the other hand be very elaborate with an altar cloth, a central cross, candlesticks, vases for flowers, offering plates, a religious picture, and a richly colored velvet or silk dorsal or background.

Providing a worship center or "building an altar" should always be a co-operative affair, in which teachers, pupils, and their parents co-operate. Their suggestions may be as appropriate as that of a young girl who suggested that, since the community was surrounded by woods, the cross and altar be rustic, with all appointments of pine or white birch. Against branches of highly colored maple leaves in the autumn it was breathtakingly beautiful.

The altar can be built by teachers and pupils or by

some carpenter. A bronze cross is frequently presented as a memorial to some departed loved one, while the Bible, the offering plates, the vases, and candlesticks can be given by teachers, classes, or individuals. An impressive dedicatory service of the worship center, led by the minister, climaxes the effort and opens an era of deeper reverence and more helpful fellowship with God.

Along with the proper physical surroundings cultivate the spirit of reverence. The new junior superintendent of a church school was dismayed at the confusion and lack of reverence in her department the first Sunday she served. The inattention, the buzzing conversation, and the undertone of disorder appalled her. The teachers seemed to have become immune to the noise which the thirty active children produced. The superintendent noted that the turmoil carried over into the class period.

She set about transforming the department by calling her teachers together and pledging them to be present five minutes before the opening of the church-school hour. She asked them to be responsible for the order and good behavior of their classes. She enlisted the co-operation of the pianist, who began playing religious music, including some of the well-known hymns, for ten minutes while the teachers and pupils were gathering. She guided the thoughts of all in the hymns, meditation, prayers, and message as they worshiped. Within one month she created new attitudes of reverence and devotion that made the period a cherished worship experience.

Make prayer communion with God. Prayer is the very heart of religion through communion and fellowship with God. As vital parts of any church-school worship

period, prayers ought to be carefully prepared by being thought through if not written out. One gifted leader of youth, whose worship services rank as spiritual adventures, makes a full mental outline of his prayer, selects the most personal and meaningful phrases possible, and then prays them with remarkable effectiveness. Prayer books are a rich treasury of the finest prayers of the past, while church-school quarterlies of most communions contain examples of the fine new literature of devotion which is being created. Such prayers richly supplement those which the worship leader himself prepares.

The praying of the Lord's Prayer—instead of its mere repetition—can be the climax of any worship period. A youth department superintendent taught her young people really to pray this greatest of prayers by repeating it slowly, about one third the usual rate, and by thinking of the meaning of each phrase as it was reverently and lovingly spoken. At the close of the prayer all observed a period of silence—a Quaker silence—as each quietly listened to what God had to say to him. "Never up to that time had the praying of the Lord's Prayer been such a deep, moving religious experience," said one brilliant college senior.

Use religious music and display masterpieces of religious art to heighten and to make vivid the Presence that challenges to great achievement as well as blesses with divine fellowship.

Encourage all to share in worship leadership. When wisely chosen and carefully instructed, many members of a department are able to make a worthy contribution to the period of worship. While some worship services have

been miserably spoiled by the lack of preparation of an inept assistant, others have attained a level of reality and effectiveness that has pushed back spiritual horizons for everybody. One highly competent intermediate superintendent always confers with those who are to share. She talks with the boy who reads the Bible passage or offers the prayer, as she helpfully does with the girl who reads or recites the appropriate poem. All sense that they are participating in a divine drama of worship, which they remember vividly because of the part they have played in it.

Receive and dedicate the offering as an act of partnership with God. One of the many evidences that Christian education has come of age is the transformation of the old "collection," taken up to the tune of that appropriate ditty "Hear the Pennies Fall," into the presentation and dedication of the generous offering as an act of Christian worship. One's gifts become the expression of one's Christian stewardship through which one helps God build his Kingdom on earth. In most of the departments the offering plate has taken the place of the class collection envelope. As part of the worship period the offering is announced as one's gift of love which he shares with others. The prayer of blessing is offered as the ushers, chosen from the department, hold the offering plates. Music is provided during the receiving of the offering, which is then received by the leader and placed on the altar with an appropriate dedicatory prayer.

Make the transition from the worship service to the lesson period reverently and quietly. One careless junior superintendent in an eastern church revealed how not to make the change from worship to the class session. As he

dismissed about twenty-five restless girls and boys with the words "Now you can go to your classes," a boisterous break with crowding and pushing took place. One chair was tipped over and several hymnbooks fell to the floor. All the students talked as they walked or raced to their classrooms.

Another junior superintendent revealed a far better way. She said: "We have all been helped in this beautiful service of worship. The next portion of our school hour is one of the most important of all your work. Your teachers have carefully prepared the lesson and you are going to enjoy it. Now let us stand, and while the pianist plays we shall march out, two by two, beginning with the front row and continuing until we have all passed to our classes." The result was an orderly and quiet passing from the service of worship to the study of the classroom, with the values of the former carried over into the latter.

To learn to worship and to grow in fellowship with God across the years ranks as one of the extremely important educational services the church school can render its members.

QUESTIONS ABOUT YOUR OWN CHURCH SCHOOL

1. What changes, if any, should we make in our departmental rooms so as to improve the spirit of worship?
2. Are all our worship services in the church school on the age level of the group?
3. How can we improve our music, especially the singing of the hymns?
4. Do we feel that a worship center would be helpful? How shall one be provided?
5. How can we choose and train more of the members of each department to share in the leadership of the worship service?

How to Form Christian Convictions and Habits

BASIC PRINCIPLES:

1. Christian beliefs and convictions provide the only firm foundation for Christlike character and conduct.
2. The progressive growth and development of Christlike personality is the highest aim and achievement of the Christian educational process.
3. Prayer, faith, stewardship, church attendance, service, and Bible study rank high among the Christian habits which the church school helps form.
4. All Christian habits and convictions must be grounded in information, instruction, and practice.
5. Christian beliefs and habits afford the best possible insurance against selfishness and immorality.
6. The life and teachings of Jesus Christ offer the highest pattern and standard for growing personalities.

The world's chief need in any day is Christian character. The most important task of any church school is to cultivate it.

The acid test of religious educational programs and techniques is to be found in the number and quality of growing personalities who, with increasing Christlikeness,

co-operate with God in building his Kingdom in their own lives and in the world.

Because one formulates his philosophy of life out of what he believes, his beliefs and convictions are unsurpassed in importance in determining his conduct. One is what he believes. As a man “thinketh in his heart, so is he.”

Sow a thought, reap a deed.
Sow a deed, reap a habit.
Sow a habit, reap a character.
Sow a character, reap a destiny.

Ground Christian character in Christian belief. The foundation of Christian character must be religious and theological in the best meaning of those words. The indoctrination of living truths about God, Christ, man, life, goodness, sin, duty, and immortality—not the mere memorization of stereotyped, ancient phrases about these—plants the good seed of the Kingdom in the fertile soil of growing personalities with the certainty of a rich harvest.

One of the strangest facts about the human mind is its infinite capacity to believe. It can be taught to believe almost anything, provided competing ideas are excluded—so held one of the late dictators. False philosophies of life in these epic days have twisted and distorted the minds of countless millions, especially those of children and young people, until civilization tottered on the edge of ruin and a shambles was made of life.

The church school gives its wise counsel: “Let this mind be in you, which was also in Christ Jesus.” His

teachings and attitudes represent enduring truths. They are the principles of the finest in spiritual architecture, spread out on the trestle board of the will of God, Christian character, dynamic, creative, growing, names these as among the basic beliefs on which its certainty is founded:

1. God is my loving heavenly Father and I am his child.
2. Jesus Christ is my living Lord and Saviour.
3. The teachings and life of Jesus are the final authority in all matters of faith and morals, of right and wrong.
4. The Kingdom of Heaven, which is the rule of God on earth, is the highest good man can seek.
5. The Bible contains the word of God.
6. Life on earth is a partnership with God, to be lived according to his will.
7. Every Christian is under sacred obligation to proclaim the good news of the Son of God.
8. The Christian Church, the universal fellowship of all Christians, is Christ's chief instrument for Christianizing the world.
9. Eternal life in heaven, infinitely rich and growing, will crown the earthly life of all believers.

Teach church-school members how to pray. "I learned the Lord's Prayer in church school, but I never learned how to pray," complained an attractive high-school senior. She was not critical but was only voicing the longing desire which the disciples expressed when they begged Jesus, "Teach us to pray."

Devote a lesson or two to prayer when the lesson ma-

terials permit. Make clear what prayer really is. Is it not "talking with God," "listening to God," "communion with God," and "friendship with God"? Is it not far more than "saying" or "repeating" a prayer? Prayer is the blessed and intimate union of one's personality with God.

Point out that the "Quiet Time" of a few minutes devoted to Bible reading, meditation, and prayer starts the day in step with God. He who prays claims and receives the presence, guidance, and power of his heavenly Father for the tasks of the day. In the midst of tasks and troubles of his work he can turn to God in the holy silence and receive his help. One business executive who teaches a large church-school class each Sunday bows his head at his desk, as if thinking about a problem, and many times during the day claims and finds God's peace and clarity in the exacting duties of the day. Show how evening prayer gives God one's thanks for the joys of the day, unburdens one's spirit of all worry and concern, washes away the dust and stain of the world, and fits one to receive the peace, security, and refreshment of untroubled sleep. Prayer is not only psychologically sound; it has high therapeutic value.

Prayer attains its divinest level when the one who prays expresses his love and friendship for God in his own language. The lips of a little child often express the utter naturalness and sweet love of an unspoiled soul. The youth finds in conversation with God the thrilling and inspiring assurance of his hopes. The adult discovers the radiant satisfactions of maturity and the courage to face life's inevitables. Scores of beautiful prayers are available

for every age group of the church school, requiring only the time and trouble of discovering them and placing them in duplicate form in the hands of the members of the several departments.

Select graces that express gratitude. Good manners as well as good religion are expressed in the "grace" or "blessing" at meals. To thank God before enjoying the bounties of his goodness is to bring him near in the fellowship of breaking bread. The Master of Men "gave thanks" as part of this sacred ritual of gracious living. Audibly about the family table, or silently in a public place, Christians follow Christ's example as they give their gratitude to God for his many blessings.

Graces, like other prayers, should change with the growing mind of the child or youth. Examples of graces that have been helpfully used by the several ages of the church school may be secured from denominational boards of education. Many church schools distribute copies of graces or print them in their weekly bulletins, that they may be available to the entire church. As these expressions of gratitude are taught in the several departments, the spiritual life of the congregation becomes richer through this expression of religion in the home.

Tie the church school to the church. Too often in the ancient days of fragmentary religious education the church school was a competitor if not a substitute for the church service. Those were the days of huge "men's classes" and "women's classes," where, with alarming frequency, parents set the example of church absenteeism before their impressionable children. Too many acted out

the sentiment of that ancient song "Our Sunday School Is Over, and We Are Going Home." It was an unwise strategy.

The minister and the church service must bear a large part of the blame for this dual loyalty and divided allegiance. The average church service held little of interest to the children. Most of the service and sermon were beyond their youthful capacities. They were regarded as an annoying disturbance, as often they were, with no provision made for their care. They grew restless, if not mischievous, and developed an aversion toward the service their parents compelled them to attend.

Modern Christian education is admirably bridging that chasm by cultivating and encouraging the "Church Every Sunday" habit among children and youth. One church successfully has its families sit together. In another church, where the school precedes the church service, the children come into the church and sit with their teachers. They remain for the first fifteen minutes of the service and then retire in a beautiful recessional, led by their standard bearers carrying the Christian and American flags, to the "expanded session" of their school.

Thousands of ministers for many years have given a three- or four-minute sermon to children, dealing with some religious truth, story, or parable, as an integral part of their morning service. Dozens of books of children's sermons have been written by ministers who have found this technique of graded preaching highly successful. Many of them will privately admit that their sermons to children are remembered even by the adults longer than their regular sermons.

Encourage children and youth to attend church every Sunday. Teachers and parents are powerful allies of the minister in persuading girls and boys to be present at the regular service of the church each Sunday. Before an appeal is made, something of definite interest and value must be included in the service for those who are younger. Give recognition to the youthful members of the congregation by bringing them a brief message. Make occasional announcements such as: "We are fortunate in being a family church where we count our children as a regular part of our congregation each Sunday. We urge all parents to come with their children to the service of worship." Talk directly to the children in language such as the following: "This is your church. This service is for you, as well as for your fathers and mothers. Come and sit with them. I have a special message for you each Sunday. I look for you always and am glad you come." Young people also whose religious needs are recognized by the wise minister in prayer and sermon will be found responding as do the children to his interest and invitation.

Interesting experiments are being made with what is called "The Unified Service," which regards the entire congregation as a worshiping, learning, and serving unit, with the principle of grading by ages preserved. Everyone, young and old, participates in the two-hour program, worshiping at one period, engaging in Christian education at another, sharing in Christian service at a third, and enjoying Christian fellowship at a fourth. A great deal of skill in leadership, as well as an abundance of patience, is required to make the unified service the well-rounded, creative experience it should be.

Teach and practice Christian stewardship. Among the important elements of any adequate program of Christian education is the cultivation of Christian stewardship among the children, young people, and adults of the church school. The teaching and practice of sharing one's time, talents, and resources lies very close to the heart of the gospel. The investment of time and talent having been discussed in another chapter, this section will deal primarily with those ways church schools have found successful in developing the habit of regular and generous giving. These four methods sum up the broad experience of large numbers of church schools:

1. Teach Christian stewardship of possessions. Point out the goodness of God as revealed in his gifts. Exalt the partnership the steward has with his heavenly Father as he presents his tithes and offerings for Christ's use through his church.
2. Whenever possible, encourage every girl, boy, and youth to make a pledge to his church under the guidance of his parents. Hundreds of churches ask all members of the church school to pledge during the every member canvass, inviting young and old to present their pledges on Loyalty Sunday as a token of their loyalty to Christ and his church.
3. Give every child a package of contribution envelopes, juvenile size, that he may form the habit of bringing his offering every Sunday. These envelopes individualize and personalize his giving, help him to form worthy habits of sharing through the years.
4. Invite all church-school members to share in all special church offerings, such as those at Thanksgiving,

Christmas, and Easter, that they may feel that they have as definite a part in the work of their church as their parents.

Form Christian convictions of right and wrong, in this era when the whole world faces a desperate crisis in morality. The older rules of ethics have been seriously weakened or completely laid aside by war, poverty, suffering, and hopelessness. This revolutionary era has nothing left untouched except the eternal truth as it is in Christ.

A Christian morality based on divine authority and human welfare must become the dynamic, personal motive power of the new man as he takes his place in a new world. Christians believe that the ultimate and the absolute in ethics and morality is Jesus Christ. His word and teaching are final, as they are progressively understood and lived by his followers. Passing by as incomplete the negative morality of "Thou shalt not," the Master presents a positive ethic, which is the dynamic active goodness of the God-filled, Christ-led life.

All too often instruction in Christian morality has consisted in pious platitudes, vague assertions, or unapplied general principles. Christian education today is stressing a creative new approach which begins with the definite situations in which members of the church-school class often find themselves.

One highly successful teacher of young people guided her large class into creative discussion by having them ask and answer their own questions on moral matters. On the Sunday they discussed the question "To Drink or Not To Drink," she drew from her class these questions, supplementing them deftly with some of her own:

Why do people drink alcoholic beverages?

Is it really "smart" to drink?

Do people think more of one because he drinks?

What is alcohol's effect on (a) eyesight; (b) muscular reaction; (c) quick thinking; (d) auto accidents?

Does alcohol strengthen or weaken one?

How did the "heavy drinker" get the habit?

Did drinking ever do anybody any good?

What harm has alcohol done to the individual, his family, and society?

How much does America spend for alcoholic liquor each year?

Is my example better for others when I decline a drink?

What is the best way of declining or refusing to drink in a crowd? How do you handle this situation?

What would Christ have me do as a Christian about this?

Pertinent and pressing questions, such as cheating, lying, profanity, theft, snobbishness, jealousy, sensitiveness, looseness in personal relations, and selfishness can be so studied and discussed by a class that the large majority will arrive at the correct conclusion and will possess the technique of handling any moral situation in a Christian way. In the discussion on drinking mentioned above there was very general agreement at the end of the period that (a) alcohol is a poison that is better outside the body than inside it; (b) one is wiser and healthier if he does not drink; (c) alcoholic liquor represents a vast waste; (d) one can easily refuse tactfully but firmly to drink; and (e) one's Christian life and example are more Christ-like without liquor than with it.

The basic rules of personal behavior and social living are found in the Ten Commandments and the Sermon

on the Mount. Taken together they represent the will of God on most moral matters and are the supreme Architect's plan for abundant well-being. They are the abiding ethical principles which growing personalities desperately need to guide them in this confused and changing age.

All too often the moral breakdown of the twenties or thirties was the result of indefinite and ineffective church-school teaching in the teen-age groups. Every one of the commandments is pertinent to the pressing problems men face today. They offer an amazing opportunity for discussing religious and moral issues that perplex adults and young people in this decade.

It is the high task of the teacher, in co-operation with parents, to set up dynamic Christian standards of conduct, and to lift up Jesus Christ as the Christian's example and companion so that growing personalities of all ages may be adequate to life's situations.

Through their confident faith, their unshakable convictions, their religious habits, and their Christlike lives, the Christians of the first century became humanity's life-givers in a dying Roman Empire. In the same manner modern Christians can bring the abundant, redeeming life of the Son of God to this broken, sin-cursed world.

This is the modern moral crusade to which Christ calls the church school.

QUESTIONS ABOUT YOUR OWN CHURCH SCHOOL

1. What forces and institutions in our community play an important part in forming the character of our children and youth?
2. Do we give our youth beliefs and convictions that are definite and strong?

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3. What per cent of our children and youth are in church on any Sunday?
4. How can our church services be made more attractive to them?
5. How can we encourage family and personal prayer, and grace at meals?
6. Should all children and youth pledge to the church and have envelopes?

How to Increase Church-School Attendance

BASIC PRINCIPLES

1. Any church school anywhere, whether rural or urban, can increase its average attendance 50 per cent.
2. The church-school program, especially the teaching, must be improved if the attendance-membership increase is to be permanent.
3. Attendance and membership goals must be set for all classes and departments as well as for the whole school.
4. A persistent follow-up of absentees will lift average attendance 25 per cent in any church school.
5. Parents must be encouraged and urged to attend regularly with their children.
6. Publicity in the form of announcements, calls, cards, and letters increase attendance and enlarge membership.

Your church school can permanently increase its average attendance more than 50 per cent in two years. Any church school anywhere can!

The secret lies not in drives, contests, short-lived spasms of effort, or in high-pressure campaigns. It is to be found in a well-planned, efficient program of better teaching, stronger leadership, enlarged membership, and a more faithful follow-up of absentees.

Four out of every five church schools have attendance records that are, educationally speaking, highly unsatisfactory. They suffer severely when compared with the public schools, which simply could not operate on the basis of from 50 to 65 per cent absent at its sessions. While the church school has no truant officer backed by court and police power, it does have resources of spiritual magnetism through interest, attractiveness, persuasion, friendship, and parental example that can attract and hold its members.

Seventy-five per cent attendance is a reasonable goal for every church school as an average through the year.

The motivating desire for an improved church school must come from the Christian consciences of the minister and the superintendent. One can chase a thousand devils of indifference and doubt, while the two of them can put ten thousand to flight. One minister, whose church school had steadily declined, astonished and inspired his workers' conference with these words: "I have a confession to make. I have not given nearly as much time to Christian education through the church school as I should. I have neglected it. I'm going to atone for that by giving ten hours every week to working with you. Christ has laid this on my heart and conscience. Less than one third of our church-school members are in class any one Sunday, while less than one half of the children and youth of our community receive any Christian training whatever. Let's get the latest and best plans for our school. Let's pray and plan and work to make ours the best church school in this county!" And they did, with a 29 per cent increase in average attendance the first year!

The superintendent of a small school said to his fellow workers: "I'm going to specialize in the church school this year, for I've been appalled at what our young people are learning outside the church. We owe it to them. We can double our attendance, not for the sake of numbers, but for the sake of teaching children, young people, and adults to know and love the Christian way of life. You'll help Christ and our school do that, won't you?"

That church school doubled its average attendance in two years because of the Christian concern of one loyal layman.

Plan an attendance crusade. A larger and more regular attendance in any church school is the direct result of intelligent planning and continuous work. Avoid the short, high-pressure campaign which temporarily gets a crowd but does not permanently build a Christian educational institution. Plan a crusade instead of a contest. Church schools of many communions have found these nine steps helpful in planning and launching an attendance crusade:

1. Write your denominational board of education for suggestions and plans. Their expert counsel will indicate those methods most likely to succeed in your own school and community. Carefully study these methods.

2. Lay these plans before the local board of education and the workers' conference. Stress the religious needs of the children and youth of the community. Place the plain, honest attendance facts before your leaders and teachers. Kindle an interest by inviting opinions from everyone present. Create a conviction that something can and must be done.

3. Suggest the dates for an attendance crusade. Church schools have found that a three-month period such as September, October, and November or February, March, and April, climaxing at Easter, is necessary to establish an every-Sunday attendance.

4. Appoint the strongest possible attendance crusade committee to plan the details and to guide the movement, with the ablest member of the church school as chairman.

5. Encourage the teachers, officers, and members of the board to offer their suggestions and to give their approval.

6. Urge all teachers of youth and adult classes to select active attendance committees for their classes to assist them in assigning all absentees and prospective members to the persons best fitted to win them.

7. Announce the attendance crusade to the congregation and to the community through the weekly church bulletin, cards, letters, telephone calls, and the local press.

8. Place on the general and departmental secretaries the responsibility for preparing the absentee lists and for placing these on the chosen Sundays in the hands of the teachers.

9. Launch the crusade with high faith on the opening Sunday and keep its achievements and progress before the congregation through a series of bulletins and announcements.

Determine the capacity attendance which each class and departmental room can care for. A yardstick and a pencil are the only pieces of equipment needed to de-

termine the "capacity load" which the facilities of any church building can provide for the church school.

Adult classes require eight or nine square feet per member, since class sessions consist of worship, lesson presentation, and discussion. Ten square feet are required for youth classes. Children, with play and expressional activities, require more space.

Church-school leaders often deceive themselves in believing that because two or three departments are somewhat crowded the capacity in all departments has been reached. One board of education was surprised to learn after a careful survey that, although their nursery and kindergarten departments had reached their limit, the other departments had an unused attendance margin ranging from 25 per cent in the primary to 150 per cent in some of the adult classes. In cases where the facilities are extremely limited, resourceful leaders are holding two, and in some cases three, full one-hour church-school sessions.

Set an appropriate attendance goal for the church school and for each department and class. The attendance goal for the first year should be set somewhere between the present average attendance and the capacity load which the church building can carry. The figure set must be high enough to challenge the best efforts of everyone, yet low enough to be within reach. If the average attendance is 100 and the capacity can care for 200, then 140 or 150 would be a reasonable figure.

That the responsibility for reaching the goal may be spread, this figure must be broken down and a part of it assigned to each department and class on the basis of the

attendance average of the past year, the capacity attendance of the room, and the number of prospect names on the class constituency list. One church school visualized its goal by making the chart on the following page.

Study reasons for attendance and nonattendance. It is extremely helpful to teachers to discover why some class members attend practically every Sunday while others are chronic absentees. Let these ten faithful members representing a wide range of age give their reasons in their own words:

Because I like my teacher.

Because my parents make me come.

Because I feel it my duty to attend with my children.

Because I meet so many of my friends here.

Because it has become one of my good habits.

Because the teaching of the lesson and the discussion which follows always help me in my daily life.

Because I come with our next-door neighbor who attends every Sunday.

Because the teacher makes the lessons so interesting that I don't want to miss any.

Because I often have a part in the service of worship.

Because our children are so interested that they will not miss a single Sunday.

Next on the witness stand are the absentees with a variety of reasons and excuses, each one of which must be understood and met personally by the teacher and attendance committee. They say that they do not attend regularly:

THE ATTENDANCE CRUSADE OF OUR CHURCH SCHOOL

RALLY DAY TO THANKSGIVING SUNDAY

154 is our present average attendance
328 is the number we can care for
231 is our attendance goal

ALL DEPARTMENTS AND CLASSES ARE URGED TO
TRY TO REACH THEIR GOALS

| DEPARTMENT OR CLASS | PRESENT AVERAGE ATTENDANCE | CAPACITY ATTENDANCE | SUGGESTED ATTENDANCE | AVER- AGE GOAL |
|--------------------------------|----------------------------------|------------------------|-------------------------|----------------------|
| NURSERY | 6 | 8 | 8 | |
| KINDER- GARTEN | 12 | 19 | 18 | |
| PRIMARY | 16 | 24 | 21 | |
| JUNIOR | 18 | 26 | 24 | |
| INTERMEDIATE | 13 | 30 | 19 | |
| SENIOR HIGH | 10 | 29 | 18 | |
| YOUNG PEOPLE | 9 | 28 | 17 | |
| MR. AND MRS. CLASS | 18 | 44 | 28 | |
| HOMEMAKERS' CLASS | 22 | 52 | 35 | |
| DORCAS CLASS FOR WOMEN | 14 | 23 | 19 | |
| YOKEFELLOW CLASS FOR MEN | 16 | 45 | 24 | |
| Total | 154 | 328 | 231 | |

LET EVERY MEMBER, CLASS, AND
DEPARTMENT SHARE IN THIS
ATTENDANCE CRUSADE

Because our class does not have a teacher more than half of the time.

Because about all our teacher does is to read the lesson. She doesn't make the lesson interesting.

Because I have moved some distance from the church and have no means of transportation.

Because we have a different teacher almost every Sunday.

Because we are usually out late Saturday night.

Because I was ill for some time and just got out of the habit.

Because two of the boys in the class make so much noise that I don't get anything out of the lesson.

Because my parents don't go. Why should I?

Because there are so few in our class.

Because I started going to a church school nearer my home where some of my friends go.

Because our teacher talks all the time and does not give us a chance to discuss the lesson.

Because there is no class in the church school for us younger married couples.

Practically all of these reasons and excuses for irregular attendance can be met, resolved, and eliminated by a broader, better teaching program and by resourcefulness in providing a new class or transportation.

The superintendent of a small church in Michigan was pointed out to me as having a perfect church-school attendance record for nineteen years.

"What caused you to make the effort to be present every Sunday across all these years?" I asked.

His answer was revealing: "I had a church-school teacher who made the Bible lessons vivid and interesting to us ten-year-old boys. I learned more from her than any

teacher I ever had. She was our best friend and we would do anything for her. When she suggested that each one of us, as our duty to God, be present every Sunday through the year, we gladly agreed. We knew she would be present and have something interesting for us. Now attending church school is a habit, and because it is a good habit I take pride in not breaking it."

Every-Sunday attendance can be made the normal habit pattern for increasing numbers of your church school. Create the conviction through bulletin, sign, slogan, and announcement that everyone should be present every Sunday. Stress the fact that one misses something worth-while when he is absent. Use attendance stimulators, such as "The Roll of Attendance" and "The Roll of Honor." Recognize perfect attendance in some distinctive and appropriate way.

Discover and stop attendance losses by keeping before the teacher and the class the names of all absentees. This is an indispensable part of any worthy attendance crusade. One of the most successful of all methods is the one which, by a process of elimination, concentrates the attention of teacher and class on those members who have failed to return in September and October of the new church-school year. During the last week in September the general secretary and her assistants will type in quintuplicate the needed five copies of the letter on the following page, keeping one copy for herself.

The other three copies of the letter will, after the lists have been brought up to date by drawing a line through the names of those who have attended, be given to the teachers on the third, fifth, and seventh Sundays of the

DEAR MRS. BARNARD:

I am asking you and every other teacher of our church school to make every possible effort to reclaim every absentee member and to encourage them and all other members of your class to every-Sunday church-school attendance.

For your convenience in doing this important follow-up work, I have listed below the names and addresses of the few members of your class who have not yet attended this autumn, according to the record of your class attendance book.

Will you please do your utmost to get in touch with them before this coming Sunday? Call on them personally if you possibly can and have some faithful member of your class call also.

I am going to take the liberty of placing in your hands a revised list of these absentees on the third, fifth, and seventh Sundays of the crusade as part of our intensive effort to reclaim all nonattending members of your class.

Your own teaching of the lesson and your friendly spirit rank highest, I feel, among the factors that win and hold the members of your class.

All the best of success to you as you help Christ and your church in the great and growing work of our church school.

Cordially yours,

Miss Mary Jones, 45 Dartmouth Street
Miss Ruth Henderson, 766 East Main Street
Miss Harriet Smith, 279 Culver Street
Miss Jane Downey, 199 Locust Avenue
Miss Doris Paine, 59 Cambridge Boulevard
Miss Marion Pease, 466 Chili Avenue
Miss Millicent Day, 477 Brooks Avenue

crusade. This persistent, methodical checkup every two weeks will add about twenty per cent to the average attendance of any church school. One minister said: "The attendance of our school this year has risen 25 per cent during October and November and hardly any of these are new members. We are simply checking carefully week after week on the members already on our rolls."

The wise teacher will enlist the co-operation of all the members of the class in lifting and maintaining high attendance. She will read the names of absentees in class and ask one or two friends to contact the absent one during the week. The remaining names may be assigned to some class member who lives near the absentee, by using the convenient absentee card form issued by the board of education of your denomination.

Make the call friendly and persuasive. Every case of absenteeism has one, two, or three individual angles. Each is different from any other and must be handled as a personal matter. Discover the factors responsible for absence and try to remove them. Carelessness, indifference, bruised feelings, sensitiveness, or procrastination can be overcome. It is a "sales problem" in which the friendly member can help the absentee solve his problem. Aim definitely at securing the promise to be present the following Sunday, even to the point of offering to call for and take the absentee to class. As the indifferent member understands the plans of the class for social and service projects and as he learns of the aims of the attendance crusade his interest will be kindled and his co-operation secured.

Use all available channels of publicity. While the teacher outranks all others as the chief builder of class attendance, the mailman can serve as one of his able assistants. Some classes send typed forms each week to all members and prospects announcing the Sunday class period, the subject of the lesson, and any social affairs on the class calendar. They find this weekly message a constant stimulus to every-Sunday attendance. One large class of married couples mails out each week an illustrated sheet bearing class announcements written and drawn with a great deal of originality and cleverness by one of the artists of the class. This labor of love accounts in part for the fact that this class is the largest in what is a very large church school.

Attractive absentee cards in color for all ages are available at most of the denominational board of education offices.

The progress and successes of the attendance crusade is "news" and should be kept before the eyes of the entire church. An announcement board with removable letters may be purchased or built by some carpenter of the church to report the attendance gains each Sunday. A departmental chart, lettered in color on cardboard, will keep before the teachers and classes of the department their responsibility. The superintendent plays a leading role in keeping the attendance goals constantly before the department, as well as in recognizing in some appropriate manner those classes whose record is unusually fine.

The church bulletin, especially if it is mailed to all families in the membership and constituency of the church, is the best publicity medium. Such newsy items

of interest as these should be included each week of the crusade:

The third Sunday of the church-school attendance crusade records a splendid increase of forty-nine over the same three Sundays of last year.

The blue ribbon class in the adult department last Sunday was the Married Couples' Class with thirty-six present. This is within ten of its attendance goal for the crusade.

Parents report a deepened interest on the part of their children as a result of the improved teaching and new visual-educational equipment of the church school this year.

The new pupils who enrolled as church-school members last Sunday are Hilda Wilsch, 227 Alexander Street; John Miller, 498 Winton Road; and Mr. and Mrs. William A. Miller, 498 Winton Road.

The Workers' Conference of all teachers, associate teachers, and officers, with the members of the board of education, will meet for their regular supper conference next Tuesday evening. Their theme will be "The Religious Educational Needs of Our Community." They will lay plans for meeting these needs in a more adequate way through the church school.

The public press is usually willing to print anything which is "real news." The launching of the attendance crusade, the names of the crusade chairman and members, special features of progress made, and a brief account of the results and attendance on the closing Sunday are all news.

Enlist parent co-operation. In these days of distance and automotive transportation parents determine to a degree the regularity of their children's attendance. Because parental example is extremely strong in church-

school attendance, a parents' class becomes almost a necessity for any church school. Parents as well as children should attend, and it ranks as one of the important duties of any board of education to make provision for them both. The authority of parents can require and compel a boy or girl to attend church school during the earlier years of childhood but only those fathers and mothers who attend with their children can be reasonably sure their children will continue their Christian training and fellowship in the church school through the dangerous years of high school and youth.

Impress parents with the utter necessity of Christian education for their children and themselves. Tell them of the many ways in which the church school serves their children and young people. Point out the grave moral dangers that threaten youth today. Stress the role which Christian belief and convictions play in giving Christians a high immunity to the evils and sins of the world. Indicate the close relationship between one's Christian faith and one's conduct and habits. One minister included the material opposite in the weekly bulletin of his church.

Arrange for parent-teacher conferences, in which problems are faced, criticisms are offered, and constructive solutions to Christian educational questions are co-operatively found. One church school dates the beginning of its present superb program from the round-table discussion conference in which about thirty-five parents and church-school teachers shared. Among the questions they discussed were:

What are the most pressing religious needs of our children and young people today?

YOUR CHURCH SCHOOL SERVES YOU AND YOUR CHILDREN

You want the best in food, education, training, and opportunity for yourselves and your children.

Your church school provides the best in Christian education as it

- develops Christian character
- teaches highest ideals
- gives a knowledge of the Bible
- stirs a desire for the best things in life
- creates Christian convictions
- forms religious habits
- cultivates a world-wide outlook
- provides wholesome Christian friends

All these serve to steady, to strengthen, and to enrich the lives of yourselves and your children.

You and your children need what your Church School has to offer.

How can these needs best be met?

What services does the church school render our children?

What are the chief weaknesses of our church school?

What are the chief weaknesses of our home religion?

How can these be remedied?

How can the teaching of the lesson be made more practical?

How can parents help make church-school attendance as regular as attendance at the public schools?

Do our young people need a more wholesome social life?

How can the church, the church school, and the home help provide it?

What shall be done about "late hours" for youth parties? Should a class for parents be organized in our church school?

Parents and teachers thus came better to understand the problems that face each group. The teachers discovered much that they did not know about the conditions confronting young people. The Christian home and the Christian church, through the church school, pooled their resources that evening to form a broader, better program of Christian education.

Encourage fellowship and class loyalty for class members and their friends. Social friendship through class parties and activities strengthens the ties that bind the church-school member more closely to his class. Acquaintances become friends, friendship is deepened, and loyalty grows through the wholesome fellowship of class and departmental social affairs. In these increasingly nomadic days the individual hungers for the close friendship and increased security which a church-school class can bring. Carefully plan social gatherings for each month of the year. Make them outstanding social events. Invite all prospective members to share in each of them. Even high-school youth, whose schedule of school activities is so very full, will respond eagerly to the spirit and enjoyment of a lively, carefully planned youth frolic once or twice each month.

Church-school classes are coming to realize that an appropriate name gives the class a continuing identity, a rallying point for abiding loyalty, and a sound psychological device for interesting newcomers. In the past unfortunately something less than genius has been displayed

in selecting names for church-school classes, as for example when the class takes the name of a teacher who may be only its temporary leader. Such descriptive and meaningful names as the following have been chosen by classes of young people or adults: The Co-Ed Class, The Collegiate Class, The Adventurers' Class, The Four-square Class, The Builders' Class, The Mr. and Mrs. Class, The 50-50 Class, The Home Builders' Class, The Married Couples Class, The Brotherhood Class. Many others have been chosen from the Bible, such as The Mary-Martha Class, The Dorcas Class, and The Bethany Class.

Such practical plans as these have enabled church schools of all sizes in all denominations substantially to increase their average attendance to the point of doubling the number regularly served through Christian education.

QUESTIONS ABOUT YOUR OWN CHURCH SCHOOL

1. Would all of us like to have a better, larger church school?
2. How many more could we care for in our church school?
3. Shall we have an attendance crusade? When? Who should serve on the crusade committee?
4. How can we persuade irregular attendants to improve their record?
5. How can we get more parents to bring their children every Sunday?
6. How shall we announce the attendance crusade, and how shall we keep it before the congregation?
7. Is the social fellowship life of our classes as rich as it should be? How can it be improved?
8. Shall we call a parent-teacher roundtable conference some evening to discuss the religious problems of the home and the church school?

How to Find and Win New Members

BASIC PRINCIPLES

1. The most fertile field for increased church-school membership is found in the membership of the church.
2. A friendly community survey will reveal church-school prospects, whose number will about equal that of the present membership of the church school.
3. Every class should have a list of prospective members who should be invited to class sessions and social affairs.
4. An active membership committee in each class can enlist new members throughout the year.
5. New church-school classes, especially one for unmarried young adults and another for married couples, should be organized in every church school as needed.
6. The most effective way of building new church-school members permanently into the life of the church school is to persuade them to become Christians and to join the church.

I know there are hundreds of children, young people, and adults in this community, who ought to be in some church school," confessed the middle-aged minister of a church of five hundred members, "but I just don't know how to plan, organize, and launch a campaign to win them." To the solution of this problem, which faces tens

of thousands of church schools, this chapter brings the best in simple, practical plans, as used by successful church schools, large and small, city and rural, in their membership recruiting efforts.

The prime requisite for permanent growth in church-school membership is an improved church school. Better teachers must be secured to fill all vacancies, more helpful lessons must be prepared and presented, and a broader, richer service must be rendered. In proportion as the "product" is improved, the membership campaign will be successful and new members will be held.

The motivation for a larger membership must spring from the basic desire to render a broader, richer Christian service through the church school to the largest number that can be properly accommodated. Again the superintendent, the minister, and the chairman of the board of education are the key persons to challenge the members of the workers' conference to measure up to their best opportunities.

Plan a new-member campaign. A campaign for new church-school members differs from the attendance crusade in that it should be a short, fast, intensive effort of perhaps not over one week's duration, with another week for "follow up and clean up." Experience shows, as in the church visitation evangelism campaigns, that the longer the period, the smaller the results. Assuming that the friendly community survey is made on one Sunday, the membership campaign should open two Sundays later climaxing in "New-Member Sunday," two Sundays after the opening.

The period of careful preparation, however, will re-

quire a month or six weeks longer, during which lists of prospects are assembled, workers in the survey and campaign are chosen and enlisted, and plans for publicity and training are perfected. A joint meeting of the board of education and the workers' conference is eminently desirable to face such questions as these and to make decisions concerning them:

1. What is a fair figure of the number of children, young people, and adults in our community who do not attend any church school?
2. How many new members could we care for each Sunday in our church school?
3. Shall a friendly community house-to-house survey be planned alone or in co-operation with other churches to locate those who should be in church and church school?
4. When should this be held? Who should serve on the friendly survey committee?
5. Does our church school have a prospect list? Are these names grouped according to the classes they should be in? Shall we ask our church-school secretary to be responsible for working with class and departmental secretaries in seeing that every class has a list of prospective members?
6. Who shall be chosen as members of the new-member campaign committee? When shall the campaign be held?
7. Shall the teacher, officers, and membership committee of each class be asked to serve as workers in the campaign to call on prospective members?

8. What folder or card of information about our church school should be prepared for use by the campaign visitors in calling on their prospects?

9. On what date shall they be brought together for training and instruction by the minister and for receiving their assignment of people to be called on?

10. What other suggestions have you for the largest success of our survey and campaign?

Most progressive church schools find that they require two new member-recruiting periods each year to supplement the month-by-month work of the class membership committees. One of these efforts is usually scheduled during or immediately following the attendance crusade, while the second is usually in January or during the Lenten period.

Assemble a list of prospects for each class in the church school. Just as every church maintains a responsibility roll of prospective members, so should every church school keep a similar list of prospective church-school members, grouped according to the class to which they should belong.

Most of the more likely prospects' names will be drawn from the following sources:

1. The membership of the church, every member being either on the membership roll or the prospect list of some church-school class.

2. The responsibility roll of prospective members which the church has assembled.

3. Names secured in the friendly community survey.

4. Names of parents whose children and young people are members of the church school.

5. Neighbors and friends of church-school members of all ages.
6. Newcomers who have recently moved into the community.
7. Public-school enrollment lists, which are sometimes available. These must be carefully checked to avoid proselytizing.

Some church schools have done this task so thoroughly that the number of their prospects approaches that of their membership.

Make a friendly community survey under the direction of the board of education to discover the names of prospective members for the church school. Any church school which, in co-operation with other church schools of the community, makes a thorough house-to-house survey will find more prospective members than it can possibly care for. One church stopped the survey of its community four blocks from the church because it had discovered more children and young people than it had in the church school. It increased its membership 40 per cent in a single year.

A successful survey, which should always be conducted by the co-operative effort of all the churches and church schools of the community, if at all possible, will involve the following steps:

1. Share plans and suggestions among the ministers and the church-school superintendents of all co-operating churches.
2. Determine the area to be visited and the number of homes in that area according to the most recent census.
3. Order the desired number of "religious census

blanks" from your own denominational board of education or the International Council of Religious Education.

4. Enlist enough members of the women's organization or of the adult department so that each individual visitor or team will be responsible for about thirty homes.

5. Hold a survey dinner and training conference. Many church schools do this on Sunday noon, sending their callers out that afternoon.

6. Explain the purposes of the survey and the method of getting the desired information. Suggest a simple, friendly approach such as the following when the occupant answers the door: "Good afternoon, I am Mrs. Smith and this is Mrs. Jones. We are representing the churches and church schools of our community in a friendly, house-to-house visitation. We came to ask if you are members of some church in this community, and, if you have children, whether you are both members of some church school. If you are not, we should like to invite and urge you and your family to attend the church and church school of your choice. The card we are asked to fill out for each home is a very simple one—here it is. We shall take only a few moments of your time as we have about twenty-eight or thirty other calls to make. We do appreciate your fine co-operation." The visitor writes on the card the requested information, the entire call not taking over four or five minutes.

7. Assign to each visitor or team the block or the portion of the street or streets for visitation.

8. Urge each visitor or team to call back on any families that are not at home.

9. After the names of prospects have been cleared

through the interchurch center, make out a card for each and file each name in the class prospect file ready for calling during the new-member campaign.

Formulate valid appeals to win them. By drawing out the suggestions of the members of the board of education, the workers' conference, and the campaign committee as to the "talking points" and appeals that will be most persuasive in winning new members, superintendents have found these six to be among the major ones:

1. The educational appeal, which stresses the service rendered parents and children alike as growing persons, whose minds, interests and outlook are broadened through study and discussion in the church school.
2. The fellowship appeal, which emphasizes the high value of a circle of close friends, such as a church-school class provides.
3. The religious appeal, which will embrace the study and knowledge of the Bible, the development of one's own Christian life, and the discipleship and loyalty one owes to Jesus Christ.
4. The character-building appeal, which exalts the church school's role in building Christian character in children and young people through vital beliefs, high ideals, firm convictions, and religious habits.
5. The service appeal, which enables one to share in service, both to the community and to the world through the churches, hospitals, schools, and homes, which are carried on by Christian missionaries.
6. The community appeal, which points out the important role the church and church-school play in the moral and spiritual welfare of the community.

Prepare a church-school publicity card or folder which the visitors will place in the hands of each prospect they interview. A few dollars invested in the printing of an attractive colored folder will pay handsome dividends in new members whose offerings will far more than cover the cost. An example of a folder used in the Asbury-First Methodist Church School is reproduced on the following pages. Its six pages fold into a piece four by seven inches, which fits conveniently into pocket or purse. It contains an invitation, a list of "advantages," and full information about all the departments and classes. In addition to its use in the new-member campaign this folder was distributed to all members of the church and church school, to visitors, and to newcomers in the community, in order to inform them and to arouse their interest in their church school.

Choose and train the visitors. The results obtained in every membership campaign are determined by the ability and enthusiasm of those chosen to call on church-school prospects. All the class officers, together with the ablest members of each class, should be enlisted or drafted for this important work. Many who would be reluctant to undertake a long-term responsibility will gladly share in the intensive but limited task of calling during a single week. The experience of hundreds of schools teaches that the visitors should be enlisted in such numbers that a team of two would not have more than seven calls to make. A prospect list of one hundred families would require about fifteen teams.

The unfolding steps in the new-member campaign are almost identical with those of the attendance crusade

The High School

THE JUNIOR HIGH DEPARTMENT

The Ages: Seventh, Eighth and Ninth Grades in Public School.

The Leader: Miss Mary F. Carpenter, Superintendent.

The Place: The Large Banquet Room, Anson Place entrance.

The Courses:

Seventh Grade: "A Nation and Its Builders."

Eighth Grade: "Practicing the Teachings of Jesus." I.

Ninth Grade: "Practicing the Teachings of Jesus." II.

THE SENIOR HIGH DEPARTMENT

The Ages: Tenth, Eleventh and Twelfth Grades in Public School.

The Leader: Mrs. Leland Foster, Superintendent.

The Place: The Chapel.

The Courses:

Tenth Grade: "The Life of Christ."

Eleventh Grade: "Comparative Religions."

Twelfth Grade: "What Did Christ Teach?"

The Young People's Department

THE CO-ED CLASS:

Age: Young People Eighteen to Twenty-two.

The Leader: Mr. Richard McKnight.

The Place: The Chapel, class room on the left.

THE MANLEY CLASS:

The Leader: Mr. Guy Manley.

Age: Young People twenty-two and over.

The Place: In the Chapel, class room on the right.

The Young Adult Department

THE FIFTY-FIFTY CLASS:

For Younger Young Married Couples in their twenties.

The Leader: Clarence M. Gifford.

The Place: The second floor of the East Avenue House, front entrance.

THE CHI KAPPA CHI CLASS

For Young Women.

The Leader: Miss Alice Grenelle.

The Place: The East Avenue House, front entrance.

THE MR. AND MRS. CLASS

For Young Married Couples in their thirties.

The Leader: Mr. and Mrs. George Hall.

The Place: The Small Dining Room, East Avenue entrance.

The Adult Department

THE MARRIED COUPLES' CLASS

The Leader: Mr. William MacFarlane.

The Place: The Married Couples' Class Room, Anson Place entrance, downstairs.

THE ARMBRUST CLASS for Women

The Leader: Mrs. Edwin Armbrust.

The Place: The East Avenue House, front entrance.

THE HATTON CLASS for Women

The Leader: Miss Nellie Bowles.

The Place: The Anson Place House.

THE BEREAN-HAMILTON CLASS for Women

The Leader: Mrs. Nellie Bowles.

The Place: The East Avenue House, east entrance.

THE LOYALIST CLASS for Women

The Leader: Mrs. John Nicholson.

The Place: The Front Parlor, Anson Place entrance.

THE YOKEFELLOWS CLASS for Men

The Leader: Rev. William Partington.

The Place: The Gymnasium, Anson Place entrance.

THE MANLEY CLASS:

The Leader: Mr. Guy Manley.

Age: Young People twenty-two and over.

The Place: In the Chapel, class room on the right.

OUR CHURCH SCHOOL

Would Serve YOU and YOUR FRIENDS
— through —

CHRISTIAN EDUCATION

— AND — CHRISTIAN FRIENDSHIP

in the Building of a Better Community
and World



36 Interesting Classes for

ADULTS

YOUNG PEOPLE

HIGH SCHOOL YOUTH
GIRLS AND BOYS

LITTLE CHILDREN

Every Sunday Morning at Ten o'Clock



ALL THESE CLASSES CORDIALLY
INVITE YOU TO ATTEND EVERY
SUNDAY

Ashbury-First Methodist Church School

321 East Avenue, between Alexander and Union
ROCHESTER, NEW YORK

A Cordial Invitation to You, Your Family and Your Friends!

THE CHILDREN'S DEPARTMENTS

Asbury-First's Church School has but one aim
—to serve.

You and your family will enlarge the circle
of your friends, increase the range of your
knowledge and extend the outreach of your
service through fellowship in our Classes in
Christian Education.

We warmly invite you to come this Sunday
to the class of your choice. A cordial wel-
come to you!

HENRY B. PLATMAN, Superintendent,
in behalf of the 1,129 Teachers, Officers
and Members of the Church School.

Each of these four Departments has the up-to-date

EXTENDED SESSION OR THREE PERIOD PLAN

The usual morning schedule for each department is:

10:00 A. M. to WORSHIP AND RELIGIOUS INSTRUCTION in the De-
partmental Rooms and Classes.
10:50 A. M. to ATTENDANCE AT THE REGULAR MORNING SERVICE
for the Hymn, Prayer, and Sermonet for Girls and Boys,
followed by an impressive recessional to the Third Period
Session.

11:15 A. M. to THIRD PERIOD ACTIVITIES, Bible Memory Work, Sound
Motion Pictures, Training in Church Music, Dramatics,
Missions and Handwork.

These Departments are dismissed at twelve o'clock, the hour at which
the Morning Service closes.

Seven Advantages of This Growing Church School

1. A Class for Every Age and Interest.
2. Graded Religious Instruction for each age group.
3. Sound-Visual Bible Study through Motion Pictures and Colored Slides.
4. Memory Work, using the choicest Bible Verses and one Great Hymn each month.
5. The Extended Session Plan for all girls and boys under fourteen.
6. Trained Teachers, with expert supervision by two Rochester Public School Supervisors.
7. Young Children are cared for in the Extended Session while their parents are attending the morning church service.

This centrally located Church School is easily
reached by you and your family regardless of the
section of the city in which you now live or to which
you may move.

The Nursery

The Age: Two and Three Years.

The Leader: Mrs. Howard Foster, Superintendent.

The Place: The Nursery Room, the Second Floor,
Anson Place entrance.

The Course: Play, songs and stories.

The Kindergarten

The Age: Four and Five Years.

The Leader: Mrs. Ransford Wilson, Superintendent.

The Place: The Kindergarten Room, the Second
Floor, Anson Place entrance.

The Course: "The Little Child and the Heavenly
Father." Worship, social experience in craft work,
music, story telling, dramatics and memory train-
ing.

The Primary Department

The Age: First, Second and Third Grades in Public
School.

The Leader: Mrs. Robert A. Christ, Superintendent.
The Place: The Junior Room, the Second Floor,
Anson Place entrance.

The Course:

First Grade: "Growing in God's World."
Second Grade: "Work and Worship in the
Church."
Third Grade: "Learning to Live as Friends of
Jesus."

The Junior Department

The Age: Fourth, Fifth and Sixth Grades in Public
School.

The Leader: Mrs. H. Fuller Knight, Superintendent.
The Place: The Large Parlor on
the First Floor, Anson Place entrance.

The Course:

Fourth Grade: "Growing in Wisdom and in Sta-
ture."
Fifth Grade: "The Way of God's Will."
Sixth Grade: "Our Father's Business."

outlined on pages 97 and 98. The minister is usually the one best fitted to guide the workers in their training conference, which is held Sunday noon after dinner is served or early in the afternoon, the visitors going out immediately to do their calling. Brother minister, this is your strategic opportunity to set the pace of the campaign, to start it on a high, enthusiastic level, and to make sure that it will be the best possible success. Don't fumble it! Prepare for it with the utmost care and give it everything you have! Exalt the opportunity of serving Christ through the church school. List the score of services rendered by the school to all ages. Inform the visitors fully concerning the opportunities offered in the classes and departments.

Instruct the workers also how to introduce the subject of the crusade in calling on any prospect. Present and discuss the "talking points" and appeals as listed on pages 100, 109, and 118 which are effective in commending the church school to them. Explain the chief appeals that help bring about a favorable decision. Indicate how to inform and interest parents in the classes and courses offered for their children and themselves. Show the workers how to meet objections and dissolve prejudices.

Tell the visitors how the names of their prospects were secured. Make clear by a demonstration interview how an effective call should be made. Show them how to secure a definite, favorable answer. Point their thought toward New-Member Sunday two weeks ahead, when victory will be celebrated. Announce that the calling will begin this afternoon at the close of the conference and that it is to be completed with an answer from every prospect

not later than next Sunday. Answer all questions the workers ask, referring many of these to the campaign chairman and the superintendent.

Give the envelope with the seven prospect assignment cards, which, of course, will have been carefully sorted and assigned to the right team on the previous Thursday or Friday. Assure the workers of high success as they faithfully represent Christ in this great Kingdom task.

Interest all class members in inviting their friends and acquaintances. Since friendship plays an important part in church-school membership and attendance, one of the most fertile sources of new members' names is to be found in the circle of neighbors, acquaintances, and friends of church-school members. Teachers should frequently remind their class, especially during the campaign, to select a friend and to interest him or her in the class. To these "strangers within our gates" the fellowship of the class in its Sunday sessions and its social evenings provides a sense of security, cancels some loneliness, and prevents that growing isolation all too characteristic of older adults. One married couples' class divides its prospects among its members, who then phone the prospects a cordial invitation to be present.

Organize new classes and departments. An outstanding opportunity for increasing service, as well as enlarging membership, is to be found in the organizing of a new class, especially among young adults, wherever one is needed. The most frequent blank in church-school organization is to be found in the age group between eighteen and thirty-five, which many religious educational leaders regard as one of the most important developments

in contemporary Christian education. This young adult group, in its younger section, consists chiefly of unmarried young people who are taking new responsibilities after high school graduation, are learning a vocation, are attending college, and are hoping for or already planning for marriage. The older portion of the young adult group is composed mostly of young married couples, the home-making, childbearing, family part of the church and community.

Phenomenal growth has rewarded almost every intelligent effort to form a young married couples' class. Two couples came to their minister in a New York church to ask if they might use the social rooms of the church one evening a month for about a dozen of their friends. This wise minister guided the planning of these young people in such a way that a class was formed in the church school, and today it numbers twenty-six couples. They and their children find the opportunity for Christian growth and fellowship in their church school.

Some larger churches of over a thousand members find it desirable to have four married couples' classes, averaging in age, from the youngest to the oldest respectively, twenty-five, thirty-five, forty-five, and sixty years.

The married couples' class accents the family unit in Christian education.

Increase the number of names on the cradle roll. Across a period of ten years an active cradle-roll superintendent can bring as large a number of new members into the church school as can any other official or member. As babies are born into the homes of the church and community, she calls at the home in the name of the church,

secures permission to enter the child's name on the cradle roll, suggests baptism or dedication, gives the parents the cradle-roll certificate, and keeps in touch with the home during the next two or three years. When the child attains the age for attendance in the nursery department it is natural and easy for him to enter the church school, of which he is already a cradle-roll member. His parents will come with him, attending their own class. The investment of time and effort by the cradle-roll superintendent is a farsighted Christian policy that will pay the finest of dividends in increased membership and attendance across the years.

The home-department superintendent and her assistants can render a similar service of love to the shut-in or older members of the congregation who, though they have sacrificed across the years for the church they love, are too often neglected, ignored, or forgotten. Continued fellowship is the old-age pension of Christian service to which they are rightfully entitled. To be enrolled as a continuing member of the church school, to receive the lesson quarterly, to study the Bible, to share through their offering, to be honored at some church service as special guests, and to enjoy a party given for them two or three times a year will honor them and the church school that renders them this service.

Link Christian education with commitment to Christ. Christian evangelism must ever be a major concern of every church school. The Methodist Board of Education has put it admirably in these words: "The supreme purpose of every Christian teacher is to bring each pupil face to face with God, with Jesus Christ, and with a major

commitment to him as Lord and Saviour." Christian educators recognize the spiritual and psychological necessity of a creative personal decision that goes under such a variety of names as "conversion," "discipleship," "commitment," "enlistment," "surrender," "salvation," "redemption," and "being born again."

Hand in hand with Christian education, the new evangelism makes the acceptance of Jesus Christ the beginning of a new era in Christian living. It integrates personality with Jesus Christ. It organizes one's life according to the Christian pattern. It gives one the perfect Personality as one's example and guide. It exalts a new set of ideals and standards for daily conduct. It gives one a vivid sense of partnership with God. It makes available "the power of God" through faith in and spiritual union with Jesus Christ.

The new evangelism today uses educational techniques as well as soundly emotional ones. It includes a process of steady growth through education as well as a definite decision of commitment. It trains all converts both before and after decision. It recognizes its responsibility for a Christian community as well as for a Christian individual. It builds converts into the church as well as the church school.

Plan church-school evangelism as an integral part of the church-wide evangelistic crusade as most schools do. All evangelistic effort in the church school must always be planned in complete co-operation with and as an integral part of the church-wide program of evangelism. Whether the method used is that of home visitation evangelism or public evangelistic services, or a combina-

tion of these two, the teachers and any other church-school members chosen will gladly assist. "Every Teacher an Evangelist, Teaching for Christian Decisions," represents the spirit and purpose of Jesus Christ at work in the devoted life of a loyal church-school teacher. The methods of evangelistic training and visitation have been so fully worked out by nearly all the denominations that any elaboration of them is unnecessary here.

The door of the church school will continue to be the most natural portal through which anyone may enter the faith and fellowship of Christ and his church.

God will highly prosper and richly reward any church school of any size in any denomination anywhere that is willing to improve its trained leadership, to expand and enrich its program of service, and to go out to bring others into the fellowship of Christ and his church through the church school.

"Behold, I have set before thee an open door, and no man can shut it."

QUESTIONS ABOUT YOUR OWN CHURCH SCHOOL

1. How many have we in our present church-school membership? How many new members should be added this year? _____
Next year? _____ And the following year? _____
2. Should we hold a friendly community survey in co-operation with other churches and church schools to discover prospective members for our church school? Who shall serve on the committee?
3. How many church-school prospects have we on our present list?
4. What are the chief appeals that will interest and win new members to our classes?

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5. When shall we hold our new member campaign? Who shall be appointed as the executive committee?
6. What new class or classes do we need in our church school?
7. When does our church plan to hold its evangelistic crusade to win new converts and new church members? How can we more closely co-operate with our minister in it?

How to Plan a Year's Program for Your Church School

What do you mean by a 'year's planned program for your church school?'" incredulously asked the superintendent of a small school. "How can you plan so far ahead? How do you do it?"

"It's really quite simple," answered his friend, also a superintendent, "and it is the most important, creative single thing we do. It is co-operative planning on a twelve-month basis. In May of each year we have a joint meeting of the board of education and our workers' conference to discuss the successes and failures of the past year, while they are fresh in our minds, and to pool all our ideas and suggestions as to how we can improve our school and enlarge our attendance and membership for the coming year. We choose our goals, list the chief events, and set all the important dates for the year beginning the next September. We then ask our minister and the chairman of the board of education, with myself, to blend these into our year's program, adjusting them, of course, so that they are in harmony with the general program of our church."

It is very important to sense the splendid values in long-range planning. Church-school leaders who have used this technique enthusiastically express their delight at its

results in words such as these: "We get all the ideas of all the workers and some of them are remarkably constructive." "Planning for the year gives our church-school leaders a sense of direction." "We are able to see the whole church and church-school educational program as a unit." "We build a stronger, more balanced program of work." "We do not overlook any important events." "We avoid conflicts with other church events by planning months ahead." "Each year we correct and enrich our church-school program with new ideas." "Our workers' conferences each month are much more interesting and worth while." "We would not think of returning to the old planless, hit-and-miss lack of method we used before."

So vitally important a work as Christian education through the church school has a sacred right to receive the best in careful, intelligent planning on a long-term basis.

Take these necessary steps in planning. Any church school of any size anywhere can plan its activities for a twelve month period by generally following these steps as thousands of the best American church schools are now doing:

1. The chairman of the local church board of education, the church-school superintendent, and the minister will meet to discuss the program of Christian education for the entire church, including the church school. They will have before them the latest and best plans and suggestions their denominational board of education has to offer for the coming year.

2. The local church board of education will next meet

to discuss and to outline the over-all educational program for the church for the coming year.

3. The workers' conference will meet jointly with the local church board of education

—To have the church-wide Christian educational program explained by the board of education.

—To see the relation of the church-school program of Christian education to that of the entire church.

—To offer suggestions and comments concerning the objectives and plans for the church school as recommended by the board of education.

—To suggest ideas, movements, activities, and plans that will further improve the church-school program and enlarge its attendance and membership.

—To determine the chief events and dates in the church-school calendar.

—To request the superintendent of the church school, the chairman of the board of education, and the minister to blend these suggestions, plans, and dates into a unified program, adjusting them to the general church program.

4. The completed program of dates and events should then be duplicated and a copy placed in the hands of each teacher, associate teacher, officer, and member of board of education.

5. A copy of this program should also be given or mailed to each member of the session, vestry, or official board so that the leaders of the church may be fully informed.

“The Planned Program for the Church-School Year,” below, combines many of the features and schedules of

a number of the denominational boards of education with those of the Asbury—First Methodist Church School, Rochester, New York, which for more than fifteen years has worked out its plans on a twelve-month basis. Using it as a general pattern with complete freedom in adjusting such dates as that of "Loyalty-Pledging Sunday," any church school ranging from fifty to a thousand members in any city, town, or village can easily adapt it to fit the needs of its own situation.

THE PLANNED PROGRAM FOR THE CHURCH-SCHOOL YEAR

SEPTEMBER

| | |
|------------|---|
| 1st Sunday | The Sunday before Labor Day. |
| Tuesday | The September meeting of the board of education, which may meet monthly or bi-monthly as desired. |
| Wednesday | Mail the "Return Sunday Reminders" announcing Return Sunday to all teachers, officers, and members. |
| 2nd Sunday | RETURN SUNDAY, with most vacations over, will aim for "Every Member Present." This is the first Sunday after Labor Day and usually the first Sunday of the public-school year. |
| Tuesday | The September workers' conference for all teachers, associate teachers, and officers. Theme: "The Crusade for a Better, Larger Church School," followed by departmental meetings. The board of education members are invited to all workers' conferences. |

4th Sunday CHRISTIAN EDUCATION SUNDAY and Promotion Day, opening Religious Education Week.
The Attendance Crusade opens, to continue for seven Sundays, climaxing on Thanksgiving Sunday. The first list of absentees, who have not attended in September, to be placed in each teacher's hands, each absentee to be visited before Rally Sunday.
The Sunday morning service to feature Christian education, with all teachers, associate teachers, and officers as guests of honor, with a dedication or consecration service at the close.
Promotion exercises of welcome for new classes.
Observance of Religious Education Week as desired.
Attendance Crusade objective: "Every Teacher and Every Member of Every Class Present Every Sunday."

OCTOBER

1st Sunday RALLY DAY AND WORLD COMMUNION SUNDAY
"Every Church-School Member Present!"
"Every Church Member Taking Communion," in many cases the teacher and class taking communion together.
The Church School Loyalty-Pledging Sunday announcement in all departments. The "Letter to Parents" relative to children pledging to be taken home by the girls and boys.

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Tuesday The Board of Education October meeting.
 Theme: "Parent-Teacher Relationships,"
 with all parents and teachers present for a
 round-table discussion.

2nd Sunday **LOYALTY-PLEDGING SUNDAY**
 "Every Member of the Church and Church
 School Present and Pledging."
 The second revised absentee list to be placed
 in the hands of each teacher.

Tuesday The October workers' conference. Theme:
 "The Christian Educational Needs of Our
 Own Community."
 Appointment of the Thanksgiving and
 Christmas committees.
 Departmental meetings.

4th Sunday Missionary Sunday. Theme: "The Work of
 Our General Board of Education." The
 special missionary offering is received. The
 third revised list of absentees to be placed
 in the hands of each teacher.

NOVEMBER

1st Sunday **FRIENDLY COMMUNITY SURVEY SUNDAY**, with
 an instruction and training conference for
 all workers at 2:30 P.M. at the church.

Tuesday The board of education November meeting.

2nd Sunday **WORLD ORDER SUNDAY**
 Distribute the special Thanksgiving offering
 envelopes for the church-wide Thanksgiving
 offering.
 The fourth revised list of absentees to be

placed in the hands of each teacher, pointing toward Thanksgiving Sunday.

Tuesday The November workers' conference. Theme: "Christian Stewardship." Report of Thanksgiving and Christmas committees. Departmental meetings.

Friday Annual Father-and-Son Banquet.

3rd Sunday THANKSGIVING SUNDAY

The climax of the Attendance Crusade. The church-wide Thanksgiving offering.

4th Sunday Missionary Sunday. Theme: "Our Church Colleges and Schools." The special missionary offering is received.

DECEMBER

1st Sunday

Friday

The community-wide or local leadership training school opens with courses for study and discussion. This is the first of six Friday evening meetings.

2nd Sunday

UNIVERSAL BIBLE SUNDAY, with an exhibit of Bibles drawn from the homes of the community.

Distribute the special Christmas offering envelopes for the church-wide Christmas offering.

Tuesday

The December workers' conference. Theme: "Our Bible and Its Use Today." Report of the Christmas committee.

Departmental meetings.

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| | |
|----------------|--|
| 3rd Sunday | CHRISTMAS SUNDAY The special Christmas offering. The Christmas programs, general or departmental as desired. |
| Saturday | The Christmas parties, with all parents as guests, 3:30 P.M. to 5:00 P.M. |
| 4th Sunday | Missionary Sunday. Theme: "Our Work in South America." The special missionary offering is received. |
| JANUARY | |
| 1st Sunday | NEW YEAR'S SUNDAY. Opening of the church-school membership campaign. Training and instruction conference for all teachers and workers in the campaign at 3:00 P.M. at the church, followed by the assignment of prospect cards for calling. |
| Tuesday | The board of education January meeting. |
| 2nd Sunday | NEW MEMBER SUNDAY, when all new members won in the campaign will be welcomed. |
| Tuesday | The January workers' conference. Theme: "Visual Education in Our Church School." Departmental meetings. |
| 3rd Sunday | DECISION DAY in the church school. The membership training class meets for the first time today, continuing through Palm Sunday. |
| 4th Sunday | Missionary Sunday. Theme: "Our Christian Work in China." The special missionary offering is received. |

FEBRUARY

1st Sunday

Friday

The mid-winter church-school picnic at the church.

2nd Sunday

Tuesday

BROTHERHOOD SUNDAY

The February workers' conference. Theme: "A Practical Program of Missionary Education."

Appointment of the Easter program committee.

Departmental meetings.

3rd Sunday

THE CHURCH-WIDE EVANGELISTIC CRUSADE of meetings and visitation evangelism opens, the church school co-operating, to win new converts and new members for the Lenten-Easter class.

4th Sunday

Missionary Sunday. Theme: "Our Work in India." The special missionary offering is received.

MARCH

1st Sunday

Tuesday

The board of education March meeting.

2nd Sunday

Tuesday

The March workers' conference. Theme: "Teaching for Decisions."

Report of the Easter committee.

Departmental meetings.

4th Sunday

Missionary Sunday. Theme: "Our Missionary Task among Racial Groups."

The special missionary offering is received.

APRIL

1st Sunday

PALM SUNDAY

Reception of the membership training class at the Palm Sunday morning service.
Distribute the special Easter offering envelopes for the church-wide Easter offering.

Monday—
Friday

Holy Week services as planned.

2nd Sunday

EASTER DAY

The special Easter offering
Reception of the Easter class of new members.

Tuesday

The April workers' conference. Theme: "Christian Habits and Christian Character."

Appointment of the Children's Day committee.

Departmental conferences.

4th Sunday

Missionary Sunday. Theme: "Our Mission Work in the Cities of America."

The special missionary offering is received.

MAY

1st Sunday

National Family Week.

Tuesday

The board of education May meeting. A pupil-parent-teacher round-table discussion conference.

The annual election of the officers of the church school.

2nd Sunday

MOTHER'S DAY, the festival of the Christian home.

Tuesday The May workers' conference. Theme: "Religion in the Home."

Friday Mother-and-daughter banquet.

4th Sunday Missionary Sunday. Theme: "Our Missionary Work in the Rural Areas of America." The special missionary offering is received.

JUNE

1st Sunday

2nd Sunday

Tuesday

4th Sunday

Monday

JULY

1st Sunday

2nd Sunday

Tuesday

4th Sunday

STUDENT DAY. The Children's Day program, general or departmental.

The June workers' conference. Theme: "Our Christian Program for Children and Youth."

Departmental meetings.

Missionary Sunday. Theme: "Our Christian Service through World Relief."

The vacation church school opens, to continue for four weeks.

Summer conferences, youth institutes, young adult retreats, and other summer meetings should be listed through the months of July and August with their respective dates.

The July workers' conference. Theme: "Worship in the Church School."

Departmental meetings.

Missionary Sunday. Theme: "Our Inter-

church Activities and Fellowship." The special missionary offering is received.

AUGUST

1st Sunday

Tuesday

Final planning meeting of the board of education for the church-wide program of educational work for the coming year.

2nd Sunday

Tuesday

The August workers' conference. Theme: "We Look Forward to Our Greatest Church-School Year."

4th Sunday

Missionary Sunday. Theme: "Our Benevolent Work in Our Local Conference, District, or Synod."

The special missionary offering is received.

A brighter and better day than it has ever known will dawn for every church school that carefully and prayerfully plans its work and then faithfully and efficiently works its plan!

QUESTIONS ABOUT YOUR OWN CHURCH SCHOOL

1. Shall we work out for our own church school a planned program for the coming year?
2. What would we all like to see included in this program?

LOOK ON THE FIELDS: FOR THEY ARE WHITE ALREADY TO
HARVEST

Friend—

Consider the desperately urgent need of the 20,000,000 children and young people who receive no regular religious training!

Sense the bitter tragedy of a broken world that learned the evil things from pagan teachers!

Realize that the only sure, fair hope for the future of mankind is found in the gospel of Jesus Christ!

See the unequalled opportunities of building a new world through Christlike personalities trained in the church school!

Hear the call of the supreme Teacher as he invites you to share in bringing abundant life and light to all!

Choose this high calling as your special Kingdom task!

Prepare yourself for this great work through reading and study!

Dedicate your talents and your self to the service of Christ through Christian education in the church school!

Serve youth or age sacrificially in the spirit of Christ!

Make this your cross and you will find it will become your chief joy!

God will richly bless you as you do this in the Master's name!

A Prayer for Teachers

O Lord of learning and of learners, we are at best but blunderers in this Godlike business of teaching. Our shortcomings shame us, for we are not alone in paying the penalty for them; they have a sorry immortality in the maimed minds of those whom we, in our blundering, mislead. We have been content to be merchants of dead yesterdays, when we should have been guides into unborn tomorrows. We have put conformity to old customs above curiosity about new ideas. We have thought more about our subject than about our object. We have been peddlers of petty accuracies, when we should have been priests and prophets of abundant living. We have schooled our students to be clever competitors in the world as it is, when we should have been helping them to become creative co-operators in the making of the world as it is to be. From these sins of sloth may we be free. May we be shepherds of the spirit as well as masters of the mind.¹

—GLENN FRANK

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